A

TOPICAL QUESTION BOOK,

ON SUBJECTS CONNECTED WITH THE

PLAN OF SALVATION,

ARRANGED IN CONSECUTIVE ORDER;

WITH

HINTS FOR THE ASSISTANCE OF TEACHERS.

DESIGNED FOR

Sabbath Schools and Bible Classes.

BY REV. JOSEPH BANVARD.

SALEM:
PUBLISHED BY JOHN P. JEWETT.
1842.

DEPARTMENT OF RELIGIOUS STUDIES
117 SEARS HALL
UNIVERSITY OF THE PACIFIC
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INTRODUCTION.

DESIGN OF THE WORK. The object of this book is, to assist Sabbath-School Teachers in their efforts for the conversion of their Scholars. The principle which has been adopted in its preparation is, that truth, in order to produce its greatest and best effects, must be presented to the heart, through the medium of the understanding. Convince the judgment, and then the way is prepared for an appeal to the affections.

The book is intended to be used a year, by having a review once a month. Those Schools which recite Catechism or proof texts monthly, can make it last a year without such review. If they should adopt the practice of reviewing, the book may then be used more than a year.

PLAN OF THE WORK. 1. Instead of preparing questions upon some particular portion of Scripture, distinct subjects have been chosen, which embrace the various doctrines and duties more immediately related to the *plan of Salvation*.

2. Each Lesson has a single topic, and the questions, with the references, are designed to lead the Scholar to the truth respecting that topic.

3. As far as was practicable, the Lessons are arranged in such order, that the subject of each is an advance upon the one preceding; hence they form a consecutive series of subjects.

4. A few questions are thrown into almost every Lesson, addressed to the conscience.

5. No subject is fully exhausted. Ample room is left in each Lesson for the Teacher to introduce other questions, either of a doctrinal or practical character, and to indulge in his peculiar manner of illustration and application. The book is not a Teacher's *substitute*, but a Teacher's *aid*.

6. To each Lesson is appended a variety of *Hints* for the *Teacher*. These are designed to suggest various kinds of illustrations and trains of thought, which may appropriately be introduced in the recitation of the lesson. They are however mere hints. They do not carry out to its full extent any illustration or argument, but merely suggest what kind of one is required, and then leave it to be amplified by the Teacher. As these hints are intended only for Teachers, they are not introduced into the books which the Scholars will use.

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REV. MR. BANVARD'S

TOPICAL QUESTION BOOK

FOR

SABBATH SCHOOLS.

Recommendations.

From the Rev. A. J. SESSIONS, *Pastor of the Crombie Street Church, Salem, Mass.*

MR. JEWETT—I have given the recent work by Rev. Mr. BANVARD some examination, and am free to bestow my word of commendation. Its design, plan, general arrangement, with the hints for teachers, appear to be more than usually happy—whilst the execution, in the body of the volume, is also very successful, especially, if you consider the variety, extent, and difficulty of the themes which he has discussed. I could safely and cheerfully say more than this, but do not know that it would add to its weight.

Yours truly,

ALEX. J. SESSIONS.

Salem, June, 1841.

From Rev. LEMUEL PORTER, *Pastor of the Worthen Street Baptist Church, Lowell.*

The Topical Question Book, prepared by Rev. JOSEPH BANVARD, is used in the Worthen-street Baptist Sabbath School in Lowell, and is regarded by the

Teachers and Pupils as the most valuable book of the kind with which they are acquainted. I highly approve of the plan of the work, and, as far as I have had an opportunity to examine, think the plan well executed. A few ideas presented to the mind at one time, make a more abiding impression than when many, disconnected with each other, claim the attention at once. In this question book the pupils have but one subject to examine at one lesson, and hence must obtain more thorough information than by the old methods. I take pleasure in commending the work to the examination and patronage of all persons interested in Sabbath School instruction.

LEMUEL PORTER.

From Rev. SAMUEL M. WORCESTER, *Pastor of the Tabernacle Church, Salem, Mass.*

I have examined the "Topical Question Book," for Sabbath Schools. It is what I have long wished to see. I can most cordially commend it to universal patronage, as being unsurpassed, if equalled, by any work of its kind within my knowledge. Rev. Mr. Banvard is entitled to the warmest thanks of all who are interested in the salvation of souls; and I cannot doubt, that the blessing of many that were ready to perish will come upon him.

SAMUEL M. WORCESTER.

Salem, June 16, 1841.

From the Rev. JOHN WAYLAND, *Pastor of the First Baptist Church, Salem, Mass.*

MR. JEWETT—Dear Sir,—In the very brief examination that it has been in my power to bestow upon the "Topical Question Book," I have been favorably impressed with its plan and execution. Treating as it does of a subject which precludes novelty, it accomplishes all that can be expected,—the re-adjustment of familiar topics. It unfolds the leading principles of our holy religion in an unexceptionable manner, and contains questions that are both pertinent and forcible. A superficial observer might, indeed, suppose that no new Sabbath School treatise was needed, in addition to the numerous manuals of this class which have already appeared. But he who is acquainted with the difficulties of education, will think differently. Any new syllabus of doctrines, will be found useful, even from the very force of novelty, which has always been found a powerful aid to the Teacher, in "recalling vagrant inattention and stimulating sluggish indifference." Were the utility of this book confined to this part, it would afford abundant reason to justify its recommendation for general use. J. WAYLAND.

Salem, July 6, 1841.

From OLIVER CARLTON, *Esq., Superintendent of the Tabernacle Sabbath School.*

Having carefully examined the "Topical Question Book," for Sabbath Schools, I do not hesitate to give

it my unqualified approbation. It is far superior to any other Question Book within my knowledge, in the arrangement of its topics, in the form of its questions, and in its peculiar adaptedness to elicit thought and reflection; and I cannot but think, that any one, who will take the trouble to examine it, will fully concur with me in this opinion.

O. CARLTON.

Salem, June 16, 1841.

From the Rev. Mr. CALDICOTT, *Pastor of the Baptist Church, Roxbury.*

BR. BANVARD—I am very much pleased with your Topical Question Book for Sabbath Schools. I think it a very valuable help to the teacher, and calculated to give the scholar a connected view of the whole truth. Catechisms have their faults in being perhaps too dogmatical in their answers to questions on various portions of divine truth. Other question books are confined to some particular portions of the word of God, and may be studied year after year without giving the child anything like a clear view of the great doctrines of the word of God,—but I think you have happily avoided all that is objectionable, and supplied all that is wanting. I hope your book will be generally used—and if so, I am satisfied our youth will be generally benefited.

Yours very truly,

J. F. CALDICOTT.

Roxbury, May, 1841.

TOPICAL QUESTIONS.

LESSON I.

MAN A SINNER.

1. What does the Bible say is the character of men? Gen. 6: 5, 11, 12. Ps. 14: 2, 3. Jer. 17: 9. Eccl. 8: 11.

2. What is meant by their heart being "fully set in them to do evil?"

3. Is there any exception? Eccl. 7: 20. 2 Chron. 6: 36. 1 John 1: 8, 10.

4. To which are young children the more strongly inclined, to sin or to holiness?

5. What are some of the first passions which children exhibit?

6. What is taught on this subject in Ps. 58: 3?

7. How does the past history of the world prove that men are sinners?

8. From what you have seen of the conduct of men, to which should you think they were the more strongly inclined—to evil or to good?

9. How can you prove from your own experience that you are naturally inclined to sin?

10. Do you sometimes feel a strong inclination to do what you know to be wrong?

11. If you were holy, is it probable that you would have this strong inclination to sin?

12. Have you not frequently yielded to this inclination, and sinned?

13. What is sin? 1 John 3: 4.

14. What is the character of the law of God? Ps. 19: 7. 119: 128, 172, 142. Rom. 7: 12.

15. How can it be shown from the character of the law that sin is "exceeding sinful?"

16. Against whom is all sin committed? Ps. 51: 4.

17. Mention some of the attributes of God.

18. How can you show from these attributes that sin is "exceeding sinful?"

19. Your sins exhibit a disregard of all these attributes;—How ought you to feel in view of this fact?

20. What were probably David's feelings when he wrote the fifty-first Psalm?

21. What other instances of sorrow for sin are recorded in the Scriptures?

22. Were such feelings right, or wrong? Why?

23. Suppose that a child should be habitually disobedient to his parents, and should never feel sorry on account of it; what should you think was the character of his heart?

24. What then must be the character of your heart, if all your sins against God do not make you unhappy?

LESSON II.

MAN CONDEMNED.

In the last lesson, we learned that all men are sinners.

1. How is God represented as regarding their characters? We also learned that sin is the transgression of the law.

2. Is there any penalty annexed to the Divine law?

3. Are all who have transgressed that law, exposed to its penalty?

4. What then is the present condition of all men?

5. What is the language of Paul on this point? Gal. 3: 10. Rom. 5: 12. Eph. 2: 3.

6. What is meant by "death passing upon all men?"

7. What is meant by being "children of wrath?"

8. How does such language show that man is at present condemned?

9. What is said in John 3: 18?

10. What is meant by being "condemned?"

11. Repeat John 3: 36.

12. What is meant by the "wrath of God abiding on him?"

13. If this were your condition, ought you not to feel very unhappy?

14. Can you prove that it is not your condition?

15. What would you think of a man, condemned to death by a human tribunal, who should manifest no anxiety about his condition?

16. If you are impenitent, is your condition worse, or better than his?

17. Why?

18. If then you live unconcerned, will your conduct be more, or less unreasonable than his?

19. Why will it?

20. Is there any good reason why men should live unconcerned, in their present state of condemnation?

21. What reasons do they generally present?

22. Can you show that these reasons are not sufficient to justify their indifference?

23. What is the only wise course for them to pursue? Ezek. 18: 30. Matt. 6: 33.

LESSON III.

MAN JUSTLY CONDEMNED.

1. Are men ever condemned unjustly by human courts?

2. Can you mention some real, or some imaginary cases of such injustice?

3. How was it, for example, with Christ?

4. Why are men sometimes unjustly condemned?

5. Do such instances prove that human judges and governments are imperfect?

6. What is the character of God, the Judge of all? Deut. 32: 4. Ps. 92: 15. Rev. 15: 3.

7. How can you prove, from the character of God, that the condemnation of the sinner is just?

8. What bearing has the question of Abraham, in the last part of Gen. 18: 25, on this point?

9. If human governments were perfect, is it probable that they would ever condemn any one unjustly?

10. What is the character of the government of God? Ps. 9: 4. 96: 13. 89: 14. 98: 9.

11. Can you prove, from the perfection of the Divine government, that the condemnation of the sinner is just?

12. When a person is condemned unjustly, his conscience does not approve his condemnation; but when he is guilty, and is justly condemned, his conscience does approve it;—now how can it be shown from the consciences of men that they are justly condemned?

13. What is said in Rom. 2: 14, 15?

14. What is meant by "their conscience accusing them?"

15. Repeat 1 John 3: 20.

16. What is meant by "our hearts condemning us?"

17. Do the hearts of all men condemn them for their sinfulness?

18. Does this prove that God's condemnation of them is just, or unjust?

19. If men could present any satisfactory excuse for their sin, would their condemnation then be just?

20. Can they present such excuse?

21. What do the Scriptures teach on this point? Ps. 25: 3. 69: 4. John 15: 25.

22. Will God excuse *you* for any of *your* sins?

23. If, then, for every sin you have committed, you are condemned, is not *your* condemnation very great?

24. Are you willing to remain in this condemned condition?

LESSON IV.

THE CONDEMNATION OF MAN AGGRAVATED.

1. Repeat Luke 12: 47, 48.

2. Which of those two servants was under the greater obligation to obey? Why?

3. Do we generally expect that a person's improvement will be in proportion to his opportunities for improvement?

4. Suppose that one boy goes to a very good school, and another to a very poor school; which do we expect will be the better scholar?

5. Why do we expect this?

6. Suppose that neither learns much; which is the more guilty?

7. Why?

8. Who ought to be the better children, those who have wicked parents, or those who have pious parents? Why?

9. At various periods, the Jews worshipped

the idols of the heathen;—who were the more guilty for idolatry, the Jews or the heathen?

10. On what principle was their guilt the greater?

11. Repeat Matt. 11: 21—24.

12. Why will it be more tolerable in the day of judgment for Tyre and Sidon than for Chorazin and Bethsaida?

13. How was Capernaum exalted to heaven?

14. What use did its inhabitants make of their peculiar privileges?

15. What effect did such conduct have upon their condemnation?

16. What principle is contained in Matt. 12: 41, 42?

17. Are our religious privileges very great?

18. Mention some of them.

19. Ought then our religious improvement to be great?

20. If this should not be the case, what effect will be produced upon our condemnation?

21. If you remain impenitent, will your guilt be greater or less than that of the heathen? Why?

22. Repeat Prov. 1: 21—32.

23. How does God call upon men to repent and serve him?

24. Has he called upon you in any of these ways?

25. If you refuse all these calls, what ought you to expect?

LESSON V.

CONSEQUENCES OF SIN IN THIS WORLD.

1. What commandment was given to our first parents in Eden? Gen. 2: 16, 17.
2. Did they disobey it?
3. Relate the circumstances.
4. What was the immediate consequence of disobedience? Gen. 3: 7—10.
5. Adam said that he was afraid;—what was it that made him afraid?
6. Is a sense of guilt generally followed by fear?
7. When a person steals or commits murder, what is he afraid of?
8. Our reputation consists of the opinions which others have formed of us. Suppose that a person, who was previously considered honest, is detected in stealing; what effect would that have upon his reputation?
9. Suppose that he really had been honest up to the time when he stole; what effect would that offence have upon his character?
10. Before Adam's transgression he was holy; —what did he lose by his transgression?
11. Are good persons generally esteemed by their friends?
12. When such persons yield to temptation, and become wicked, do they displease their friends?
13. Before Adam sinned, God regarded him

with favor;—how did he regard him after he sinned?

14. How does God regard the wicked? Ps. 7: 11. Prov. 6: 16—19. Isa. 1: 2, 4.

15. What effect should this fact produce upon the wicked?

16. What effect has sin upon our happiness in this life?

17. To what one cause may all the sickness and bodily suffering experienced in this world be ascribed?

18. Has the earth been cursed on account of sin? Gen. 3: 17, 18.

19. What is the effect of sin upon the mind and heart? Eph. 4: 17, 18. 1 Cor. 2: 14. Rom. 8: 7. Jer. 17: 9. Mark 7: 21—23. Tit. 1: 15.

20. Sin is sometimes very enticing;—can you mention some of these enticing sins?

21. Does sin harden the heart, so that those who indulge in it become worse and worse? Prov. 28: 14. Zech. 7: 12. 1 Tim. 4: 1, 2. 2 Tim. 3: 13.

22. What sentence was pronounced upon Adam?

23. What does Paul say Rom. 5: 12?

24. As sin produces all the bad effects ascribed to it in this lesson, what then is the true nature of sin?

25. What course ought you to pursue with respect to it?

LESSON VI.

CONSEQUENCES OF SIN IN THE WORLD TO COME.

1. If we had no Bible, could we tell with certainty whether sin would be punished after death?

2. If this world were the only place of punishment, would not the afflictions of men probably be in proportion to their guilt?

3. In that case, whose trials would be the more heavy, those of the wicked, or those of the righteous?

4. Could we not, then, tell from the troubles of men who were righteous, and who were wicked? How?

5. Are wicked men often prospered in the world? Ps. 73: 3—7, 12. Jer. 12: 1, 2.

6. Are the righteous often afflicted? Ps. 34: 19. 71: 20. John 16: 33. Heb. 11: 36—38. Rev. 7: 14.

7. Why can we not tell, from the troubles men experience, who are righteous and who are wicked? Eccl. 9: 2. 2: 14, 15.

8. Why then is it reasonable to suppose that the wicked will be punished hereafter?

9. Has God declared that he will reward men according to their deeds? Eccl. 11: 9. Isa. 3: 10, 11. John 5: 28, 29. Rom. 2: 6—10. 2 Cor. 5: 10. Gal. 6: 7, 8. Rev. 20: 11—13.

10. Will that be just?

11. What duties must be performed, in order

to obtain pardon and salvation? Isa. 55: 7. Acts 3: 19. 16: 30, 31. John 5: 24. 3: 36. 6: 47.

12. Do all men perform these duties?

13. Do the Scriptures positively threaten future punishment, if these duties are not performed? Luke 13: 3. Rom. 2: 5. Mark 16: 16. John 3: 36.

14. Have you performed them?

15. If not, then suppose that you had died this morning, where would your soul have been now?

16. What is said of blasphemy against the Holy Ghost? Matt. 12: 31, 32. Mark 3: 29.

17. Can a person guilty of that sin be saved?

18. Is it asserted of any classes of men, that they shall not inherit the kingdom of God? 1 Cor. 6: 9, 10. Gal. 5: 19—21. Eph. 5: 5.

19. These merely teach what will *not* be their condition;—are there other passages which teach what it will be? Ps. 9: 17. Matt. 13: 40—42. 2 Thess. 1: 7—9. Rev. 21: 8.

20. Are there any passages which describe the future condition of the righteous and the wicked, in contrast? Matt. 3: 12. 13: 47—50. 25: 32—46.

21. What effect ought this doctrine to produce upon you?

LESSON VII.

A PLAN OF SALVATION NEEDED.

1. How can you show, from what has been taught in the preceding lessons, that impenitent men are in a lost condition?

2. Suppose a child should get lost in the streets in a dark night; would it not need some one to show it the way home? Why?

3. Are not the impenitent in a state of darkness? Prov. 2: 13. 4: 19. John 3: 19.

4. How is conversion represented in 1 Pet. 2: 9?

5. What is meant by being "brought out of darkness into marvellous light?"

6. If we had no Bible, should we not be entirely *in the dark* respecting the way of salvation?

7. How can you prove that we should?

8. Are you in a state of darkness?

9. Are the impenitent walking in a way that will not lead to heaven? Matt. 7: 13. Ps. 119: 155.

10. Why do they need a guide to lead them in the right way?

11. Suppose a shipwrecked sailor was floating on a plank out at sea; would he not need some one to come and save him?

12. In what respects is the condition of a sinner similar to that of a shipwrecked sailor?

13. What then does the sinner need?

14. Suppose that a criminal were condemned to die; would he not need some plan devised by which he might be pardoned?

15. Are not sinners condemned by God? Rom. 6: 23. 2: 12. Gal. 3: 10.

16. Do they need some plan devised by which they may be pardoned?

17. Why can they not devise a plan themselves?

18. How can it be shown that those nations which are destitute of the Bible have no correct ideas of the way of salvation?

19. To what meth do some of them resort to save their souls?

20. The hearts of men are polluted with sin;—can they cleanse themselves from this pollution?

21. What says Jeremiah 13: 23?

22. As they cannot be saved unless they are purified, do they not need some plan arranged, by which their purification may be effected?

23. Is it the same with you?

LESSON VIII.

A PLAN OF SALVATION PROVIDED.

1. The last lesson taught us that a plan of salvation was needed;—how may we learn whether such a plan has been provided?

2. What did God say to the serpent? Gen. 3: 15.

3. Who is meant by "the seed" of the woman?

4. What is meant by its "bruising the head of the serpent?" Heb. 2: 14. 1 John 3: 8.

5. What effect did this promise probably have upon Adam and Eve?

6. How does this promise to our first parents prove that God had provided a plan of mercy?

7. What promise was given to Abraham? Gen. 22: 18.

8. Who is meant by "thy seed?" Gal. 3: 16.

9. Would God have made this promise to Abraham, if he had not determined to send his Son into the world to bless all nations?

10. Were the Jews required to offer sacrifices?

11. Mention some of the animals which they sacrificed.

12. Did these sacrifices procure the pardon of sin? Heb. 10: 3, 4, 11.

13. Some things in the Old Testament are said to be types;—what is a "type?"

14. The sacrifices of the Jews were types of what? Heb. 9: 9—14. 1 Cor. 5: 7. John 1: 29.

15. Did the sacrifices and types of the Jewish dispensation unfold more clearly God's plan of salvation than his promises to Adam and Abraham?

16. What prophecy is recorded in Gen. 49: 10?

17. Who is meant by "Shiloh?"

18. What prophecy was given by Moses? Deut. 18: 15.

19. To what prophet does he refer?

20. What prophecy is recorded in Isa. 9: 6, 7?
21. To whom does it refer?
22. What is predicted in Isa. 53: 2—7?
23. Of whom does the prophet speak?
24. Can you repeat any other prophecies respecting the character or works of the Messiah?
25. How do these prophecies show that God had arranged a plan of redemption?
26. How can the same thing be shown from Eph. 1: 3—5, 11, 12?
27. What would have been the consequences to you if no such plan had been provided?
28. How then ought you to feel and act towards God, for the provision he has made for your salvation?

LESSON IX.

PLAN OF SAVATION ETERNAL.

1. When a man intends to build, does he prepare a plan of his house beforehand, or does he contrive the plan as the building progresses?
2. What are Christians said to be 1 Cor. 3: 9, last clause?
3. What is said in Eph. 2: 20—22?
4. As Christians are God's building, do you suppose that God had formed a plan of this building beforehand or not?

5. What would you think of a man who should commence an expensive building, or any other great work, without a previous plan?

6. In what traits of character would he be lacking?

7. Do you think that God is such a being? Why not?

8. What is God said to be in Ps. 47: 7?

9. Is it wise, or unwise, for a king to have a regular form of government?

10. Is it probable that before God created men, he had determined by what laws they should be governed?

11. Did God know before the creation of man that they would sin and ruin themselves?

12. How can you prove that he did? Acts 15: 18.

13. For what did Jesus Christ come into the world?

14. Had God determined beforehand to send him?

15. Can you prove it?

16. When the Jews and Romans put Christ to death, did they act freely, or were they compelled?

17. Yet had not God from eternity determined that Christ should die? Acts 2: 22, 23. 4: 27, 28.

18. As God had purposed that Christ should be crucified, why does not that excuse his murderers?

19. When any persons become Christians, is it in accordance with the purpose of God? Rom. 8: 28—30. Eph. 1: 11. 2: 10.

20. Did God from the beginning choose any to salvation? 2 Thess. 2: 13. Eph. 1: 4, 5.

21. How do the references to the two last questions teach that the plan of salvation was eternal?

22. If it will be right for you to do a certain thing to-morrow—for instance, to go to school, or perform a piece of work, will it not be right for you to *resolve beforehand* that you will do it?

23. Can anything be right for us *to do*, and wrong for us *previously to resolve* to do?

24. If then it is right for God to save any sinners through Christ, was it right or wrong for him from eternity *to purpose* to save them?

25. When has a person evidence of being chosen of God?

26. Have you this evidence?

27. What then ought you to do? 2 Peter 1: 10. Phil. 2: 12, 13.

LESSON X.

THE LOVE OF GOD THE ORIGIN OF THE PLAN OF SALVATION.

1. As we are sinners, what treatment do we deserve from God?

2. Suppose that the governor should pardon all the criminals in the state-prison; would it be an act of justice or mercy to them?

3. Does the mercy of God sustain a close relation to the origin of the plan of salvation?

4. What does Paul say Titus 3: 5?

5. What is taught 2 Tim. 1: 9?

6. What is the meaning of "grace" in that passage?

7. Are there other passages which teach that salvation is of grace? Acts 15: 11. Eph. 2: 5, 7, 8. 1: 7. Tit. 2: 11.

8. What is meant by our being "saved by grace?"

9. What did the Saviour tell Nicodemus? John 3: 16.

10. How do men conduct towards those whom they do not love?

11. If God had not loved mankind, what would he probably have done unto them?

12. Suppose that a stranger were to give you a valuable present, or confer some other great favor upon you; would you love him or hate him for it?

13. Does God love us because we have conferred upon him favors?

14. Is it possible for us to confer any favors upon God?

15. That stranger (question 12) would deserve your affection, and you would be under obligation to love him;—do we deserve God's affection?

16. Is he under any obligation to love us? Why not?

17. Who are generally loved by men, those who are good, or those who are bad?

18. Was it because men are so good that God loved them?

19. What does Paul say on this subject? Rom. 5: 8.

20. Suppose a very kind man should see a family of children sick and almost starved; how would he feel towards them?

21. If he were rich, as well as kind, what would he do?

22. If he should provide for them the comforts of life, would he do it because of their good character, or their suffering condition?

23. In the plan of salvation there is a remedy for the effects of sin;—did God provide that remedy on account of our goodness, or on account of our wretchedness?

24. Some persons, when called upon for charitable purposes, say they will help none but the *deserving* poor;—suppose our heavenly Father had acted on this principle, how would he have conducted towards us?

25. If we imitate his example, how shall we treat the suffering poor, though they may be undeserving of assistance?

26. We are under obligation to those who are kind to us;—as God has been exceedingly kind in providing a way of salvation, what is your duty to him?

27. How long has this been your duty?

28. Have you yet performed it?

LESSON XI.

AN ATONEMENT NEEDED.

1. What does the law of God require? Matt. 22: 37—40.

2. What is the consequence of disobeying the law?

3. Suppose a person were to violate the law *only once* during his life, what would be the consequence? James 2: 10. Gal. 3: 10.

4. What is meant by being "cursed?"

5. What did you learn in lesson first respecting the characters of all men?

6. Can you prove from the characters of men that they cannot be saved on account of their goodness?

7. What is said Rom. 3: 20?

8. What are meant by "the deeds of the law?"

9. What is meant by "being justified?"

10. Why can they not "be justified by the deeds of the law?"

11. Notice the force of the word "therefore," which connects this with the preceding verses. Is this assertion true of us, as well as of the heathen?

12. Did Paul renounce all dependence upon his goodness, as the ground of his justification? Phil. 3: 4—9.

13. Suppose that you were never to commit

another sin; would that make amends for your past sins? Why not?

14. Suppose a man were to commit murder, and never afterwards break another law of the land; would his future obedience atone for his murder?

15. Suppose that a person should get in debt a thousand dollars, and then should purchase all future articles for cash; would that clear him from debt or not?

16. If a person should cease sinning, would that be any atonement for his past sins? Why not?

17. If a man were to weep much for his sins, would he *deserve* to be forgiven?

18. Would his tears be an atonement?

19. Suppose he were to torture himself as the heathen do, would God on that account pardon him?

20. If he were to give large sums of money for religious purposes, why would not that atone for his sins?

21. Can the offering of animal sacrifices take away sins? Heb. 10: 1—4, 11.

22. What kind of atonement do sinners need?

23. If sin is so difficult to be atoned for, what must be its nature?

LESSON XII.

AN ATONEMENT PROVIDED.

1. Are men by nature the friends or enemies of God? Rom. 5: 10. 8: 7. Col. 1: 21.

2. What were the subjects of the second and third lessons?

3. What was the object of the last lesson?

4. What is an atonement?

5. As this is a difficult subject, ought we to expect to know *everything* concerning it?

6. Who made the atonement for sinners?

7. What does Moses say respecting blood? Lev. 17: 11.

8. What does Paul say Heb. 9: 19—22?

9. How did Christ make atonement? Heb. 9: 12, 26—28.

10. May the enmity between God and man be removed through the atonement of Christ? Col. 1: 20—22. Rom. 5: 10. 2 Cor. 5: 18, 19.

11. What practical application does Paul make of this? 1 Cor. 6: 20.

12. Are you reconciled to God through Christ?

13. Are sins forgiven through the atonement of Christ? Eph. 1: 7. Matt. 26: 28.

14. When a person's sins are pardoned, and he is treated as though he were not guilty, he is said to be justified. Are sinners justified through the atonement? Rom. 3: 24. 5: 9.

15. Has the death or atonement of Christ any

effect in delivering us from the power of sin? Tit. 2: 14. Gal. 1: 4. Heb. 9: 14.

16. What must we do in order to enjoy the benefits of the atonement?

17. Have you done this?

18. What is said Heb. 10: 28, 29?

19. What was Paul's determination? 1 Cor. 2: 2.

20. What did he mean by "Christ crucified?"

21. Was that a wise, or unwise determination?

22. Why? 1 Cor. 1: 23, 24.

23. Would he probably have been as useful a minister as he was, if he had never preached the doctrine of atonement?

24. Who are instrumental of the most conversions now, those ministers who entirely reject the atonement, or those who believe and frequently preach it?

25. What will be the consequence to you if you reject this doctrine?

LESSON XIII.

THE (BODILY) SUFFERINGS AND DEATH OF CHRIST.

1. What is said in Isa. 53: 3?

2. To whom does that passage refer?

3. Was Christ, while on earth, rich or poor? 2 Cor. 8: 9. Matt. 8: 20.

4. What circumstances were connected with his birth, which show his poverty?

5. Was his poverty adapted to promote his enjoyment?

6. When he was an infant, an attempt was made to destroy his life;—can you relate the circumstances? See Matt. 2.

7. What treatment of him is mentioned in John 10: 31—33?

8. Was that the kind of treatment that he had reason to expect?

9. What attempts were made at different times to entrap and seize Christ? Matt. 22: 15, 16. Mark 3: 6. John 11: 53, 54.

10. Who finally betrayed him?

11. Which is the greater affliction, ill treatment from an enemy, or from a professed friend? Ps. 55: 12—14.

12. In what manner did Judas betray Christ?

13. Was that adapted to lessen or increase the sorrow of Christ?

14. What treatment did he receive at the bar of Pilate? Matt. 26: 67, 68.

15. What state of heart did such conduct exhibit?

16. What custom is spoken of Matt. 27: 15—17?

17. Whom did the people prefer to Christ? Matt. 27: 20, 21.

18. Do not men generally prefer something else to Christ?

19. What did Pilate do to Christ, after he had released Barabbas? Matt. 27: 26.

20. What kind of scourging was usually inflicted upon Jewish and Roman criminals? Deut. 25: 2, 3. 2 Cor. 11: 24, 25.

21. After being scourged, where was he led?

22. Who bore the cross? John 19: 17. Mark 15: 21.

23. There were different modes of crucifixion; some were tied with ropes, and others were nailed to the cross;—how was Christ crucified? John 20: 25—27.

24. What circumstances are mentioned in the account of Christ's death, which show that his bodily sufferings were great?

25. As Christ was poor and afflicted, with whom is he able to sympathize?

26. As he was despised and rejected of men, what should his followers expect? Matt. 10: 24, 25.

27. Are you willing to receive such treatment for his sake?

28. Who at the present day reject Christ?

29. Do you?

LESSON XIV.

THE (MENTAL) SUFFERINGS AND DEATH OF CHRIST.

1. The last lesson referred to the bodily sufferings of Christ;—what other kind of sorrows did he experience?

2. With whom did Christ have an interview in the wilderness?

3. Relate what took place. Matt. 4: 1—10.

4. How do good men generally feel when they are in the company of the wicked, especially if the wicked tempt them to sin?

5. Do you suppose that the interview which Christ had with Satan was pleasant or painful to the Saviour? Why?

6. How did the Jews generally receive Christ's instructions? John 7: 12. 10: 19, 20. 1: 11.

7. If you were to communicate information, very important for an individual to know, and he, instead of returning you his thanks, should abuse you and call you a deceiver, how would you probably feel?

8. How was the treatment alluded to in the 6th question calculated to make Christ feel?

9. He performed many miracles;—by what power did the Jews say some of them were performed? Matt. 9: 34. 12: 24.

10. How do men usually feel when others tell lies about them to injure their reputation?

11. Suppose you were to perform an act of great kindness, and it should be ascribed to malicious motives, how would you feel?

12. Was then the conduct referred to in the 9th question calculated to make Christ happy or unhappy?

13. When did Jesus weep? See John 11: 33—35.

14. Was it bodily or mental suffering that made him weep?

15. What did he experience in the garden of Gethsemane? Matt. 26: 36—45. Mark 14: 32—36.

16. Were the sufferings which he there endured those of the body or of the mind?

17. Was there anything to make him so unhappy? What?

18. What treatment did he receive from the soldiers in the common hall? Matt. 27: 27—31.

19. Christ was accused of making himself a King;—how does that circumstance explain why, in mocking him, they *crowned* him with thorns, clothed him with a *purple robe*, gave him a reed for a *sceptre*, and then *bowed* before him with *salutations?*

20. Is mockery trying to a person's feelings?

21. Who mocked and railed at Christ when he was upon the cross? Matt. 27: 39—44. Luke 23: 39.

22. What effect were all those mockeries adapted to have upon Christ?

23. Many martyrs who were put to death for their attachment to Christianity died in triumph: their last words were expressive of joy and thanksgiving;—what were some of the last words of Christ? Matt. 27: 46.

24. Does that language express great anguish of soul?

25. How can you account for the fact, that the feelings of Christ, the holiest person who ever lived, should have been so different at the time of his death from many of the martyrs?

26. What lessons are taught by Christ's sufferings?

27. Is indifference towards his sufferings a sin?

28. Are you indifferent towards them?

LESSON XV.

CHRIST SUFFERED NOT FOR HIMSELF.

1. What was said by an angel concerning the character of Christ? Luke 1: 35.

2. What is the meaning of "holy?"

3. Had Christ's purity of character been predicted by the prophets? Ps. 45: 6, 7. Isa. 11: 4, 5. 53: 9.

4. The above passages were uttered before Christ was born;—let us now see if they were fulfilled. What did Peter say of him? Acts 4: 27. 3: 14.

5. What testimony has this apostle left in his epistle? 1 Peter 2: 23.

6. What is "guile?"

7. What is "reviling?"

8. When one wicked boy reviles another, what kind of language does he generally receive in reply?

9. If one person should speak and act very kindly towards another who had been reviling him, what would you think was his character?

10. Is it difficult to restrain the tongue from speaking evil? James 3: 6—8.

11. Why is it difficult?

12. What is said of him who offends not in word? James 3: 2.

13. Will that apply to Christ? Why?

14. What treatment did Christ receive, which was adapted to irritate a person, and make him use reviling or angry expressions?

15. Is it greater virtue to maintain a good character amid strong temptations to sin, than where there are no temptations?

16. Christ lived in the midst of a very corrupt people and surrounded by temptations;—does that make his purity appear the more, or less conspicuous?

17. If now such was the holiness of his character, did he or did he not deserve the sufferings he experienced?

18. Did Christ suffer because he could not help it?

19. What proof is there that he could have destroyed all his enemies?

20. Could he have obtained help from Heaven? Matt. 26: 53.

21. Was Christ under any obligations to come from heaven and suffer as he did?

22. As the character of Christ is left us for an example, how ought we to imitate him *in word?*

23. How should we imitate him in other respects?

LESSON XVI.

CHRIST SUFFERED FOR US.

1. In the last lesson you learned that Christ did not suffer for himself;—for whom did he suffer?

2. Repeat Isa. 53: 4, 5.

3. As that refers to the Messiah, what is meant by his "bearing our griefs, carrying our sorrows," &c.?

4. Why was he "wounded for our transgressions?"

5. What is written in 1 Peter 3: 18?

6. Why is he called "the Just?"

7. In the last lesson you learned that Christ was perfectly holy;—was it necessary or not that he should be holy? Heb. 7: 26.

8. What does Paul mean by saying "such an high priest *became* us?"

9. Did God require that the sacrifices of the Jews should be without blemish? Lev. 1: 3. 22: 19—25.

10. What did that probably represent? 1 Pet. 1: 19.

11. Why was it necessary that Christ should be without sin?

12. Repeat Rom. 3: 25, 26.

13. Why does the death of Christ make it just for God to save believers?

14. What says Paul Gal. 3: 13?

15. How was Christ "made a curse for us?"
16. Did he die as our substitute?
17. What was his death a substitute for?
18. How is his death represented? 1 Cor. 6: 20. 1 Pet. 1: 18, 19.
19. Is sin sometimes called a debt? Matt. 6: 12.
20. Viewing our sins as debts, are we able to pay them—to cancel them? Why not?
21. Is there a propriety in representing the death of Christ as a ransom *price?*
22. From what did his death redeem us?
23. Suppose you were in imminent danger of death, and a friend should risk his life to save you, how would you probably feel towards him?
24. How then ought you to feel and act towards Christ, who has died for you?
25. Do you feel and act thus?
26. How then do you suppose Christ regards you?

LESSON XVII.

ETERNITY AND OMNIPOTENCE OF CHRIST.

1. Had Christ an existence before he became a man? John 1: 1, 2. 3: 13. 6: 33, 50, 51. 8: 58.
2. In a number of places in the New Testament it is said God *sent* his Son into the world;—

how does that prove that Christ existed before he came into the world? Can a person be sent from one place to another before he has an existence?

3. In what condition was Christ, before he came upon earth? John 17: 5, 24.

4. Repeat 2 Cor. 8: 9.

5. When was Christ rich?

6. Must he not then have existed before he was born in Bethlehem?

7. As Christ is our example, what important duty may we learn from the last scripture reference?

8. What is meant by *eternal?*

9. What being is eternal? Deut. 33: 27. Ps. 90: 2. Isa. 44: 6. 48: 12. 1 Tim. 1: 17.

10. Is any other being eternal besides God?

11. What is said of Christ? Rev. 2: 8. 22: 13.

12. In Col. 1: 17, he is said to be "before all things," and in Heb. 1: 12, it is said his "years shall not fail;"—what attribute then does he possess?

13. What may we learn respecting Christ from the fact, that the same attribute is ascribed to him which belongs to God?

14. What is meant by omnipresence?

15. Is God omnipresent? Ps. 139: 7—12. Jer. 23: 23, 24. Let us now see whether Christ possesses this attribute.

16. What does he say Matt. 18: 20?

17. On the Sabbath many churches assemble in his name at the same time; if, according to his promise, he is with them all, must he not be in many places at the same moment?

18. What did he promise his disciples, Matt. 28: 20?

19. As they went into different parts of the earth, if Christ performed that promise, what attribute did he exhibit?

20. How do the following passages prove his omnipresence? John 3: 13. 1 Tim. 6: 13. 2 Tim. 4: 1.

21. If now none but God is omnipresent, yet if Christ possess that attribute, then what must Christ be?

22. As Christ is everywhere present, he sees all your sins;—what effect ought that to have upon you?

23. Why is the doctrine of Christ's omnipresence calculated to console Christians in affliction?

LESSON XVIII.

OMNISCIENCE OF CHRIST.

1. What is omniscience?

2. What is written Jeremiah 17: 9, 10. 1 Kings 8: 39. 1 Chron. 28: 9?

3. If one being only is acquainted with the hearts of all men, who is that being?

4. If now it can be shown that Jesus Christ knows the hearts of men, what must he be?

5. Repeat Rev. 2: 23.

6. Whose language is that? Rev. 1: 12, 13, 18.

7. What is written John 2: 24, 25. Matt. 9: 3, 4?

8. What argument is furnished from the references to the last three questions, for the Divinity of Christ?

9. What attribute does Christ allow to be attributed to him in John 16: 30. 21: 17?

10. If he had not possessed that attribute, what would he probably have done on those occasions?

11. What may be inferred from the fact that Christ did not rebuke them, nor make any attempt to correct their opinion?

12. How does this attribute enable Christ to form a more correct opinion of character than men can form? 1 Sam. 16: 6, 7.

13. Samuel at that time was at Bethlehem: he had been sent there by the Lord to anoint a king to succeed Saul upon the throne of Israel; —what mistake did he make when he saw Eliab? v. 6.

14. How can you account for his mistake? v. 7.

15. Why do men at the present day often err respecting the characters of others?

16. Does Christ ever make such mistakes?

17. Why not?

18. Is Christ acquainted with all the thoughts, desires, and purposes of your hearts?

19. What effect ought that fact to have upon you?

20. Why will it not be possible for any one

to conceal a single sin from Christ at the day of judgment?

21. What then ought you to do *now*, in order to pass that solemn ordeal successfully?

LESSON XIX.

WORKS OF CHRIST.

1. Who created the world? Gen. 1: 1. Acts 14: 15.

2. Is not creation ascribed to Christ? John 1: 3. Col. 1: 15, 16. Heb. 1: 10. Compare with Ps. 102: 25.

3. Here the same work is ascribed to God, and to Christ;—what does that teach us respecting the true character of Christ?

4. Are the works of creation referred to as being *truly the works of God?* Ps. 8: 3, 4. 19: 1. Isa. 44: 24. Jer. 10: 11, 12.

5. If they were the works of a being inferior to God, would there not be an impropriety in speaking of them as the references to the last question do?

6. If creation is the work of an inferior being, these references are calculated to mislead us;—can you tell why?

7. Why are the heathen without excuse for not worshipping God? Rom. 1: 20.

8. Could such language be used, if the creation of the world was not the work of God, but of some subordinate being?

9. Who upholds all things? Heb. 1: 3. Col. 1: 17.

10. Who will raise the dead? John 6: 40, 54. 5: 28, 29. Phil. 3: 20, 21.

11. If Christ uphold all things, if he will raise the dead, and is able to subdue all things unto himself, what power must he possess?

12. Is he ever called the Mighty God? Isa. 9: 6.

13. How may we know that that is a prophecy of Christ? See v. 7.

14. What title does Christ assume, which expresses the greatness of his power? Rev. 1: 8.

15. Is there more than one almighty being?

16. If then Christ is almighty, who must he be?

17. As Christ possesses such power, what is he able to do to his enemies?

18. What is written concerning the Messiah Ps. 2: 9?

19. What then ought those who are now his enemies to do? Ps. 2: 11, 12.

20. What is meant by "kissing the Son?"

21. Have you done this?

22. If not, to what does that Psalm teach you you are exposed?

23. If Christ is so powerful as the Scriptures teach, what is he able to do for his people in affliction? In persecution? In temptation? 2 Pet. 2: 9. 1 Cor. 10: 13. In the performance of duty? In their conflict with death?

24. What effect ought all this to have upon his people?

LESSON XX.

DIVINE TITLES AND WORSHIP OF CHRIST.

1. Repeat John 1: 1.
2. How may we know that "the Word" refers to Christ? John 1: 10—12, 14.
3. Besides, is not Christ called "Word" repeatedly in the writings of John? 1 John 1: 1, 2. Rev. 19: 13.
4. What is written Rom. 9: 5?
5. What is meant by "concerning the flesh?"
6. Does not that imply that Christ possessed another nature?
7. How is that other nature expressed in the latter part of the verse?
8. To whom does Heb. 1: 8 refer?
9. Are there any other passages in which Christ is called God? 1 John 5: 20. John 20: 28. Isa. 9: 6.
10. If Christ were a created, finite being, would such language be appropriate to him?
11. Who is the only Being worthy of divine worship? Exod. 20: 3—5. Ps. 62: 5. Matt. 4: 10.
12. If we worship any other being, of what sin are we guilty?

13. Were the apostles guilty of worshipping an improper object?

14. If it can be shown that the apostles worshipped Christ, what may we suppose were their opinions of him?

15. What was the language of Stephen, Acts 7: 59, 60?

16. Was that an act of worship?

17. What is written 2 Cor. 12: 8?

18. From the latter part of the next verse, who do we learn the Lord was, to whom Paul prayed?

19. Was it common for the early Christians to call on the name of Christ? Acts 9: 13, 14, 21. 1 Cor. 1: 2.

20. Whom were the angels commanded to worship? Heb. 1: 6.

21. Are we required to give equal honors to the Son as to the Father? John 5: 23.

22. Repeat Phil. 2: 10, 11. Rev. 5: 11, 13.

23. If the apostles, the early Christians, and the angels worshipped Christ, how does that prove that he is Divine?

24. Did not the Divinity of Christ impart greater dignity and value to his sacrifice, than if he had been a mere man?

25. Is it your duty to trust in the atoning sacrifice of Christ?

26. If you do not trust in him, what have you reason to expect?

LESSON XXI.

RESURRECTION OF CHRIST.

1. Was the resurrection of Christ predicted? Ps. 16: 9, 10.

2. What use did Peter make of that prediction on the day of Pentecost? Acts 2: 25—31.

3. Did Christ, previously to his death, speak of his own resurrection? Matt. 16: 21. 20: 19. John 10: 17, 18.

4. Did Christ arise from the dead? Matt. 28: 5—7.

5. To whom did he appear first? Mark 16: 9.

6. Where was she at that time, and what was she doing? John 20: 11—16.

7. Mary Magdalene had been a very wicked woman;—what may we learn from his appearing to her first?

8. Christ showed himself to Mary *when she was seeking him;*—what does that fact teach us?

9. What is said of those who seek? Matt. 7: 7, 8. Deut. 4: 29. Jer. 29: 13.

10. To whom did Christ appear next? Matt. 28: 9, 10.

11. What appearance is recorded Luke 24: 13—15, 29—31?

12. What were the feelings of those disciples when Christ approached them?

13. If they had correctly understood the Scriptures, would they have felt so? Why not?

14. Did he on any occasion appear to all the apostles at once? Luke 24: 33—36.

15. What evidence had they that they saw the same body that was crucified, and not a spirit? Luke 24: 39, 40, 42, 43.

16. What did Thomas say he would require as evidence of his resurrection? John 20: 25.

17. Did he obtain that evidence? John 25: 26, 27.

18. What does Paul say of his various appearances? 1 Cor. 15: 5—8.

19. How may we know that the apostles were convinced of his resurrection?

20. How does the evidence which we have of that event differ from theirs?

21. If Christ had not risen, what would have been the consequence, as it respects prophecy?

22. How would his own words then have appeared? See Luke 24: 6—8.

23. Would faith in him have been of any benefit? 1 Cor. 15: 14, 17.

24. What would have been the effect as it respects those who had died believing in him? 1 Cor. 15: 18.

25. Is the resurrection of Christ closely related to the Christian's hope? 1 Pet. 1: 3.

26. Suppose that Christ had not arisen, could you have had any encouragement to hope for salvation?

27. Now that he has arisen, of what benefit will it be to you, if you do not become his disciple?

LESSON XXII.

ASCENSION AND EXALTATION OF CHRIST.

1. How long was Christ upon the earth after his resurrection? Acts 1: 3.

2. What is recorded in Ps. 68: 18?

3. Did Christ at any time intimate to his disciples that he would visibly ascend to heaven? John 6: 62.

4. Mention the circumstances connected with his ascension? Luke 24: 50—53. Acts 1: 4—12.

5. Why is it unlikely that they were deceived on that occasion?

6. How does Christ's ascension prove that he was not an impostor?

7. Had Christ promised the special influences of the Spirit to his disciples? John 14: 16, 17, 26. 15: 26. Luke 24: 49. Acts 1: 4, 5, 8.

8. Who was meant by "the Comforter?"

9. Were these promises fulfilled before or after the ascension of Christ?

10. On what particular day did the Holy Spirit come with power on the disciples? Acts 2: 1—4.

11. How did Peter account for it? Acts 2: 32, 33.

12. Would the Comforter have come to the disciples, if Christ had not gone from them? John 16: 7.

13. Frequently, when Christ takes one blessing from his people, he confers upon them

another;—how was that the case when he withdrew from his disciples and ascended on high?

14. Can you mention other instances, when the removal of one blessing was the means of the reception of another?

15. Is it necessary for a man to remain in his field or his shop, after he has finished his work?

16. Why was it not necessary for Christ to remain upon the earth longer than he did?

17. After he had finished his work on earth, had he anything to do for us in heaven? John 14: 2, 3. Heb. 7: 25. 9: 11. 12: 24.

18. To what custom among the Jews do those passages refer? Lev. 16: 15. Heb. 9: 7—9.

19. If he can save *to the uttermost* all that come to him, should not you be encouraged to go to him?

20. To what dignity was Christ exalted when he ascended to heaven? Mark 16: 19. 1 Peter 3: 22. Eph. 1: 20—23.

21. How may we learn from those verses that his church can never be destroyed?

22. Repeat Eph. 4: 8. What gifts hath he given the church? Eph. 4: 11. 1 Cor. 12: 8—10.

23. Why have not Christians reason to boast of their talents and their piety? 1 Cor. 4: 7.

24. Is the exaltation of Christ a source of encouragement and consolation to Christians? Why?

LESSON XXIII.

NECESSITY OF REGENERATION.

1. What is said Heb. 12: 14?

2. How may we know that men are naturally destitute of holiness? See lesson 1.

3. What then do they need in order to qualify them to see God?

4. What are the feelings of unconverted men towards God?

5. If with these feelings they were to enter into the presence of God, could they be happy?

6. What is the character of those who are in heaven?

7. Will persons of a different character be received there? Matt. 7: 22, 23. 1 Cor. 6: 9, 10 Gal. 5: 19—21.

8. Do the impenitent like or dislike religious duties?

9. What are the employments of heaven? Isa. 6: 3. Rev. 5: 9—13. 7: 9—15.

10. Would the wicked take any pleasure in such employments?

11. How does that show that they need a change of heart?

12. If *you* do not derive pleasure from religious services here, have you any evidence that you will hereafter?

13. Can you show from the history of Paul that there is such a thing as a change of heart?

14. Does Paul ever speak of himself as a

changed person? Gal. 1: 15, 16. 1 Cor. 15: 9, 10.

15. What was the character of the Corinthians before they heard the gospel? 1 Cor. 6: 9, 10, and first clause of the 11th verse.

16. What was their character after their conversion? 1 Cor. 6: 11. 1: 4—7.

17. What is the character of the heathen of the present day?

18. What change of conduct do they exhibit, after they have believed the gospel?

19. Can you mention any instances?

20. How may it be known that their change of conduct results from a change of heart? Matt. 7: 16—20. 12: 35.

21. Have *you* experienced a change of heart?

22. What then are your prospects for eternity?

LESSON XXIV.

AGENCY OF THE SPIRIT IN REGENERATION.

1. What was the subject of the last lesson?

2. Where may we learn who effects that great change?

3. Who does Paul say produces it, in Tit. 3: 5?

4. What verses in John 3 teach the same truth?

5. Repeat John 1: 13.

6. To whom is the change ascribed there?

7. To whom is it attributed in Col. 2: 13?

8. As this change is sometimes ascribed to God and sometimes to the Holy Spirit, what does that teach respecting the divinity of the Spirit?

9. What does God promise in Ezek. 36: 26?

10. What does he mean by "taking away their heart of stone and giving them a heart of flesh?" See v. 27.

11. Why is it appropriate to call the hearts of the impenitent, "hearts of stone?"

12. There are several things with reference to which the impenitent are insensible, i. e., they have no feelings in view of them, they are not influenced by them;—can you mention some of these things?

13. When a person has experienced a change of heart, does he love God?

14. What is it that induces him to love God? Rom. 5: 5?

15. If what you have now learned is true, what is necessary in order to make the preaching of the gospel effectual to conversion?

16. Is the same thing needed in the Sabbath school? Why?

17. How can you account for the fact that the same sermon is the means of the conversion of some who hear it and not of others?

18. What was it that rendered the preaching of Peter on the day of Pentecost so successful?

19. What prophecy was fulfilled on that oc-

casion? Acts 2: 16—18, compared with Joel 2: 28, 29.

20. What is meant by "pouring out the Spirit?"

21. Do you need the influences of that Spirit?

22. What means should you employ in order to enjoy them?

23. Suppose that you never enjoy them, what will be the consequence?

24. What feelings should that fact awaken?

LESSON XXV

WHY THE SPIRIT IS NECESSARY IN REGENERATION.

1. What is written 1 Cor. 2: 14?

2. What is meant by "the natural man?"

3. What is meant by "the things of the Spirit of God?"

4. What is meant by those things "being foolishness unto him?" 1 Cor. 1: 18, 21, 23—25. What by his "not knowing" them?

5. Why cannot the natural man know spiritual things?

6. What says the Saviour John 6: 44?

7. What does he mean by "coming" to him?

8. What is said Gen. 37: 4?

9. Why *could* they *not* speak peaceably to him?

10. Does it mean that they had *no power* to speak peaceably to him, or that they cherished such bad feelings that they *would not* do it?

11. In Heb. 6: 18, it is said to be "impossible for God to lie;"—does that mean that God has no power to speak falsely; or does it mean that he is such a holy being that he has no desire, no inclination to lie?

12. Is the idea similar to 1 Sam. 15: 29?

13. What is written Mark 6: 5?

14. Was the Saviour *really unable* to do mighty works there?

15. What then is meant by saying he *could not* do them?

16. What do we mean when we say a man loves ardent spirit so well he *cannot* help drinking it, or that he is such an habitual liar he *cannot* speak the truth?

17. In John 6: 44. does the Saviour mean that they had no power to come to him, or that they had no inclination—no disposition to come?

18. Does he express the same, or a different idea, in John 5: 40?

19. Men sometimes say, "I can't come to Christ;"—why is not that a sufficient excuse for their not coming? *Why can't* they come?

20. Suppose their children should say, "Father, we are so wicked we can't obey you;" would they regard that as a sufficient excuse for their children's disobedience?

21. Yet is not their excuse of the same nature as that?

22. Do men refuse to come to Christ voluntarily, or by compulsion?

23. If sinners do not come to Christ because their hearts and wills are opposed to it, what does the Spirit do in their conversion?

24. Does the Spirit operate upon the mind in connection with the truth? James 1: 18. 1 Pet. 1: 23.

25. What then should a person do who desires to experience its influence?

26. If you have not come to Christ, can you present any good reason for your delay?

27. An unwillingness to come to Christ, or, in other words, to become his follower, exhibits a very wicked state of heart;—can you tell why?

28. Is this your state of heart?

LESSON XXVI.

OTHER WORKS OF THE SPIRIT.

1. What is it that convinces men of sin? John 16: 8.

2. What evidence is there that the hearers of Peter on the day of Pentecost were convicted of sin? Acts 2: 37.

3. What is meant by being "pricked in the heart?"

4. How can you account for their being "pricked in the heart?"

5. What is said of the Spirit Neh. 9: 20?

6. What does the Spirit teach men? Prov. 1: 23. John 14: 26. 16: 13.

7. Does the Spirit impart strength? Eph. 3: 16. Isa. 40: 29—31. Ps. 138: 3.

8. Does he assist Christians in prayer? Zech. 12: 10.

9. What is meant by the Lord's "pouring out a spirit of supplication?"

10. When a Christian or a church pray with unusual earnestness and faith, to what is it owing?

11. What does Paul say Rom. 8: 26, 27?

12. Why do we need the assistance of the Spirit in prayer?

13. When we offer acceptable prayer to God, have we reason to be proud, or to be humbled? Why?

14. Does the Holy Spirit assist us to overcome our passions and propensities to sin? Rom. 8: 2, 4, 5, 9, 13. Gal. 5: 16—18, 24.

15. What does Paul say are the fruits of the Spirit? Gal. 5: 22—24. Eph. 5: 9.

16. What is meant by these things being "the fruit of the Spirit?"

17. What is sanctification?

18. How does it differ from regeneration?

19. By whom are men sanctified? 1 Cor. 6: 11. 2 Thess. 2: 13. 1 Pet. 1: 2.

20. Is it possible to resist or grieve the Holy Spirit? Isa. 63: 10. Eph. 4: 30. 1 Thess. 5: 19.

21. What did Stephen say to the Jews, Acts 7: 51?

22. How did their fathers resist the Holy Spirit? Isa. 63: 10. Zech. 7: 12.

23. The Spirit of God moved the prophets to speak as they did;—when therefore the Jews resisted the doctrines and the commandments of the prophets, did they not resist that Spirit by whose authority the prophets spake?

24. Did Stephen preach under the influence of the Holy Spirit? Acts 7: 55.

25. How then did those who heard him, resist the Holy Spirit?

26. How was the Bible written? 2 Tim. 3: 16. 2 Pet. 1: 20, 21.

27. How can a person by his conduct towards the Bible resist the Holy Spirit?

28. Does the Holy Spirit assist ministers in preaching the gospel?

29. How can a person who listens to the preaching of the gospel resist the Spirit?

30. Repeat the works of the Spirit, which have been referred to in this lesson. See questions 1, 5, 7, 8, 14, 15, 17, 26, 28.

31. Have you experienced any of them?

32. If not, what is your present condition?

33. Have you resisted the Holy Spirit?

34. If so, have you any reason to hope for salvation, so long as you continue this course?

35. Why will you not cease now?

LESSON XXVII.

NATURE OF REPENTANCE.

1. When a person repents, does he feel that he has been guilty of sin, or not?

2. Is this feeling of guiltiness necessary to repentance? Why?

3. Did David feel guilty, at the time he repented? Ps. 38: 4. 40: 12. 69: 5.

4. Is sorrow necessary to repentance? Why?

5. Did David feel sorrowful when he repented? Ps. 38: 18. 31: 9, 10.

6. What were Peter's feelings when he repented of his sin in denying Christ? Matt. 26: 75.

7. How did God require the children of Israel to draw near to him? Joel 2: 12, 13.

8. Why were they to return to him "with weeping?"

9. What does Paul say 2 Cor. 7: 9, 10?

10. What is the difference between "godly sorrow," and "the sorrow of the world?"

11. What is meant by "godly sorrow working repentance to salvation?"

12. Can you mention some instances?

13. What is meant by "the sorrow of the world working death?"

14. Was the sorrow which Peter felt for his denial of Christ, "godly sorrow," or "the sorrow of the world?"

15. Which kind was the sorrow of Judas? See Matt. 27: 3—5.

16. Suppose that a person is sorry on account of the punishment he is about to receive for his sins, is that true repentance?

17. On what account should he be sorry? Ps. 38: 18.

18. When a person repents, does he confess his sins to God or not?

19. Did David confess his sins when he repented? Ps. 51: 3, 4. 32: 5.

20. Can you mention other instances? Judges 10: 10. Ezra 9: 7, 10, 11. Dan. 9: 4—6.

21. Suppose a person should confess his sins, but not turn from them, would that be repentance?

22. How does Isaiah call upon men to repent? Isa. 55: 7.

23. How did Daniel tell Nebuchadnezzar to repent? Dan. 4: 27.

24. What did he mean by "breaking off sins by righteousness?"

25. What effect did repentance have upon the Corinthians? 2 Cor. 7: 11.

26. How did Paul's conduct, after his repentance, differ from what it was before?

27. From this lesson, what things have you learned are essential to constitute repentance? See questions 2, 4, 17, 18, and 21.

28. Do you feel guilty before God?

29. Are you sorry for your sins?

30. Are you in the habit of confessing them to God?

31. Have you forsaken them?

LESSON XXVIII.

NECESSITY OF REPENTANCE.

1. What duty was enjoined by John the Baptist? Matt. 3: 1, 2.

2. What was one of the first commands of the Saviour? Matt. 4: 17.

3. As repentance was the first duty which John and Christ both preached, what does that teach us respecting the importance of this duty?

4. What duty was preached by the apostles? Mark 6: 12. Acts 2: 38. 20: 21. 26: 20.

5. Is this the duty of all men, or only of the most wicked? Acts 17: 30.

6. If any persons had never sinned, would it be their duty to repent?

7. As God commands all men to repent, what does that teach us is the character of all?

8. By what motive does Peter enforce this duty? Acts 2: 38: 3: 19.

9. What is written Prov. 28: 13?

10. How do men try to cover their sins?

11. How did Adam endeavor to cover his sin? Job 31: 33.

12. What is meant by "hiding his iniquity in his bosom?"

13. Was he successful in the attempt?

14. Why is it better to confess our sins, than to try to conceal them from God?

15. What did David get by confessing his sin? Ps. 32: 5.

16. What is said respecting the benefits of repentance? Jeremiah 18: 7, 8.

17. Relate how this was fulfilled towards Nineveh. Jonah 3.

18. How did Ezekiel enforce repentance? Ezek. 18: 21—23. 33: 11, 15, 16, 19.

19. Did the Israelites ever experience great benefits when they repented and sought the Lord? Neh. 9: 27, 28. 2 Chron. 15: 4. Judges 3: 9, 15. 1 Sam. 12: 10, 11.

20. How does the Saviour urge this duty? Luke 13: 3, 5.

21. What does he mean by "ye shall likewise perish?"

22. Are there any other severe threats against those who do not repent and turn to God? Jer. 15: 7. Ps. 7: 11—13. Ezek. 18: 30.

23. Is it your duty to repent?

24. What will be the consequence if you perform this duty?

25. What will be the consequence if you neglect it?

26. Are you willing to endure these consequences of neglect?

LESSON XXIX.

FAITH IN GOD.

1. What duty is enjoined in 2 Chron. 20: 20, and Mark 11: 22?

2. What must we believe respecting God? Isa. 43: 10. Heb. 11: 6.

3. Should we, or should we not believe all the declarations of God?

4. Where are his declarations to be found?

5. Why should we believe them?

6. What did David believe? Ps. 119: 66.

7. That Psalm contains many expressions of love and reverence for the word of God;—can you repeat some of them?

8. Have you such feelings toward the Bible?

9. Whom did Abraham believe? Rom. 4: 3. Gen. 15: 6.

10. What had God said which Abraham believed? Gen. 15: 5.

11. In whom did the Philippian jailer believe? Acts 16: 34.

12. In whom did the apostles tell the jailer to believe? v. 31.

13. Can a person believe in Christ, and at the same time not believe in God?

14. What is taught on this subject John 12: 44, and 13: 20?

15. What is said about not believing God in 1 John 5: 10?

16. What is meant by "making God a liar?"

17. How do men show whether they believe God or not?

18. How did Abraham prove that he believed God? Heb. 11: 17—19.

19. God commanded Abraham to offer up his son Isaac as a sacrifice. That was a severe trial of Abraham's faith;—can you tell why it tried his faith?

20. How did Noah prove that he had faith in God, when warned of the deluge?

21. When the Lord informed Lot that Sodom would be destroyed, how did Lot show that he believed it?

22. If Noah and Lot had not believed God, how would their conduct have been different from what it was?

23. What does the apostle James say on this subject? James 2: 14, 17, 18, 20.

24. What does he mean by "*showing faith by works?*"

25. Do your works show that you have faith in God?

26. Will a profession of faith be of any service, if you are destitute of the works of faith?

27. From this lesson what may you learn is your immediate duty to God?

LESSON XXX.

FAITH IN CHRIST.

1. What question did Jesus ask the man that was born blind? John 9: 35.

2. Who is "the Son of God?"

3. Is it our duty to believe in him? John 6: 29. 14: 1. Acts 20: 21.

4. What ought we to believe concerning him?

John 11: 27. Acts 8: 37. John 16: 30. 17: 8, 21. Rom. 10: 9. 1 Thess. 4: 14.

5. Why is Christ worthy of our confidence?

6. What did the apostles believe concerning him?

7. How did their views of him differ from the Jews', who rejected him?

8. If we believe that all the declarations of the Bible concerning Christ are true, but go no farther, will that save us?

9. Suppose that you were suffering from hunger, and I should promise you plenty of bread, provided you would come to my house and make known your condition;—now if you believed my promise, and yet did not come to my house, would you be benefited?

10. Sinners are in a perishing condition—Christ offers to save them;—now what ought they to do, besides believing that his promises are true? Matt. 11: 28, 29.

11. What is implied in "coming to him," and taking upon us his *yoke?*

12. Is it the same as believing in him?

13. By what means are men induced to believe? John 20: 31. Acts 17: 1—4. Rom. 10: 17.

14. Besides the Scriptures, what other means were used by the apostles? Acts 8: 12. 15: 7. 14: 1. 1 Cor. 1: 21.

15. Who are the more likely to become believers in Christ, those who absent themselves from the preaching of the gospel, or those who constantly listen to it?

16. What treatment of the Bible is favorable to faith?

17. What is said of faith, in 1 Cor. 12: 9, and Gal. 5: 22?

18. What is meant by faith being the "fruit of the Spirit?"

19. In using the means which have been mentioned we are entirely dependent upon the Spirit for success, but will that fact justify us for neglecting those means?

20. When you are sick, you are dependent upon God for recovery; but do you, on that account, neglect medicine?

21. The farmer is dependent upon God for an abundant harvest, yet he labors as if it all depended upon himself;—now admitting that you are dependent upon the Spirit for faith which bringeth salvation, yet what ought you to do?

22. Is it through faith in Christ that we obtain the pardon of sin? Acts 10: 43. 13: 38. Rom. 3: 25.

23. Is faith necessary to our becoming the children of God? John 1: 12. Gal. 3: 26.

24. It is a great blessing to have an interest in Christ's prayers;—how may we obtain that blessing? See John 17: 20.

25. Of what importance is faith when we pray? Matt. 21: 22.

26. Is faith in Christ necessary to salvation? Mark 16: 16. John 3: 14—16, 18, 36. Acts 16: 31. Rom. 10: 9.

27. Who acts the more like a rational creature, he who believes in Christ, or he who does not? Why?

28. Do you believe in him?

LESSON XXXI.

JUSTIFICATION BY FAITH IN CHRIST.

1. What is said of those whom God calls? Rom. 8: 30.

2. When a person has committed crime and been sentenced to punishment, is he justified or condemned?

3. From the second and third lessons, what did you learn is the condition of all men?

4. Why is this their condition?

5. What is meant by their being justified?

6. What does Paul say Rom. 3: 20?

7. What are "deeds of the law?"

8. Why cannot men be justified by their obedience to the law of God?

9. What light is thrown upon the last question by Gal. 3: 10, 11?

10. If men could be justified and saved by their own works, what necessity would there have been for the death of Christ?

11. What is written in Gal. 5: 4?

12. To what law does Paul refer? See v. 3.

13. What is meant by "Christ is become of none effect?"

14. In what sense did those who attempted to justify themselves by the law "fall from grace?"

15. How does Paul teach that we are justified? Rom. 3: 24. 5: 9.

16. Why are we justified through the blood or death of Christ?

17. What duty must we perform, in order to be justified through Christ? Acts 13: 39.

18. Are there any other places where we are said to be justified by faith? Rom. 3: 26—28. 5: 1.

19. What reason does the apostle give for renouncing the works of the law and believing in Christ? Gal. 2: 16.

20. Are Jews and Gentiles justified in the same way? Rom. 3: 30.

21. Who are meant by "the circumcision?" Who by "the uncircumcision?" v. 29.

22. As we cannot be justified by good works, why are we under obligation to perform them?

23. What kind of works give evidence that a man is in a state of justification?

24. How can you show that the doctrine of justification by faith alone does not lead to sin?

25. Suppose you were to live a very moral and virtuous life, but should not become a believer, would your good character justify and save you?

26. If you are not finally justified and saved, whose fault will it be?

LESSON XXXII.

UNBELIEF.

1. What is unbelief?
2. What is said Heb. 3: 16?

3. How did the Israelites provoke God? Num. 14: 11.

4. Why was their unbelief such a provoking sin?

5. Suppose that none of your friends had confidence in your word, how would you feel?

6. Does it seem unreasonable for God to be displeased when he is not believed?

7. How do we treat God when we do not believe in him? 1 John 5: 10.

8. Why were Moses and Aaron excluded from the honor and the pleasure of leading the Israelites into the promised land? Num. 20: 12.

9. Of all who left Egypt, how many entered Canaan?

10. Why did no more enter? Deut. 1: 32, compared with vs. 34, 35. Heb. 3: 18, 19.

11. What use does Paul make of their example? Heb. 3: 12.

12. What does he mean by "take heed?"

13. Can you tell from that verse how unbelief exhibits itself?

14. In what ways do men depart from God?

15. What was it that led you to depart from him?

16. How does your departure from God show that unbelief was in your heart?

17. How do men exhibit their unbelief towards Christ?

18. Why were the apostles sometimes unable to perform miracles? Matt. 17: 19, 20.

19. What effect is attributed to unbelief in Matt. 13: 58. Mark 6: 5?

20. Why were the Jews deprived of the blessings of the gospel? Rom. 11: 20.

21. How did they exhibit their unbelief?

22. What will be the portion of unbelievers in the world to come? Mark 16: 16. Rev. 21: 8.

23. Have you reason to believe, that if you were to die with your present character, that would be your portion?

24. If so, ought you not to be exceedingly alarmed?

LESSON XXXIII.

HUMILITY.

1. What duty is enjoined in James 4: 10?

2. What is the opposite of humility?

3. To which of the two are men more strongly inclined?

4. It is very unreasonable to be proud;—can you tell why?

5. Why should men be humble on account of their character?

6. Why may not men who are very rich be proud?

7. Why may not those who occupy honorable and exalted stations, as governors, kings, and emperors, be proud?

8. Some persons have great knowledge and talents; why will not that justify them in being proud?

9. On whom are men dependent for all things?
10. Is that a reason for humility or pride?
11. What lesson does Paul teach, 1 Cor. 4: 7?
12. What example has Christ left us? Phil. 2: 5—8.
13. What instruction did he give his disciples? Matt. 20: 26—28.
14. Why is a humble person more likely to advance in knowledge or piety than one who is proud?
15. How does God regard a truly humble sinner? Isa. 57: 15. Ps. 138: 6.
16. What is meant by his "having respect" unto them?
17. What is meant by being "humble and contrite?"
18. Why ought *you* to cherish a humble and contrite heart?
19. Are special promises given to the humble? Ps. 9: 12. 10: 17. Prov. 22: 4. Matt. 5: 3, 5. 18: 4.
20. What is said of the proud? Prov. 21: 4. 16: 5, 18. Isa. 2: 11, 12. 3: 16, 18—26. 23: 9. Zeph. 2: 10, 11.
21. Are there any passages where the proud and the humble are contrasted? Prov. 11: 2. 29: 23. Matt. 23: 12.
22. Relate the account of the Pharisee and publican. Luke 18: 9—14.
23. Which is the more favorable to happiness, humility or pride?
24. Why?
25. How may humility be cultivated?

LESSON XXXIV.

LOVE TO GOD.

1. What great command is contained in Deut. 6: 5?

2. What is meant by loving the Lord "with all your heart, soul, and might?"

3. Is the *character* of God such that we should love him?

4. What is his character?

5. Suppose that a boy does not love his father who has always been very kind to him; what would you think was the character of such a boy?

6. What must be the character of those who do not love so holy and benevolent a being as God?

7. If a friend were to bestow upon you a great many favors, ought you on that account to love him?

8. Can you show from the *temporal blessings* which God has conferred upon us that we should love him?

9. In what *other way* has God shown his love towards us? 1 John 4: 9, 10.

10. In view of what God has done for us, what language and resolution of the Psalmist could we appropriately adopt? Ps. 116: 12—14.

11. What *relations* do we sustain to God which furnish motives to love him?

12. What is the *consequence* of loving God?

13. Do we take pleasure in thinking of those whom we love?

14. If a man love God, upon whose *character will he love to meditate?*

15. The Psalmist loved God, and upon whom did he meditate with pleasure? Ps. 63: 1, 5, 6.

16. Suppose that a friend whom you loved should write a book containing good advice, how would you treat that book?

17. Whose book is the Bible?

18. How do those who love God *regard and treat the Bible?*

19. How did the Psalmist regard it? Ps. 119: 97, 99, 103, 162, 167.

20. How do those who love God *feel towards Christians?*

21. What says John? 1 John 3: 14. 4: 12. 5: 1.

22. Can a man love God and at the same time hate his christian brother? 1 John 4: 20, 21.

23. Is obedience an evidence of love?

24. If a person love God, will he be *disposed to obey*, or disobey him? 1 John 2: 3—5. John 14: 23.

25. What is the conduct of those who do not love Christ?

26. What reasons have been mentioned in this lesson why we should love God? See questions 3, 8, 9, 11 and 12.

27. What evidences of love have you been referred to in this lesson? See questions 14, 18, 20 and 24.

28. Do you possess these evidences of loving God?

29. If not, then you hate God;—what threatenings are recorded against those who hate him? Ex. 20: 5. Deut. 7: 10.

LESSON XXXV.

HOPE.

1. What is hope?
2. What are the objects of a Christian s hope? Acts 24: 15. Tit. 2: 13. 1 Pet. 1: 13. Ps. 42: 5. Tit. 3: 7.
3. Mention some other passages which speak of the objects of a Christian's hope. Ps. 16: 11. 17: 15. Heb. 4: 9. 2 Tim. 4: 7, 8, 18. 1 Pet. 1: 3, 4. 2 Pet. 3: 13.
4. Why does a Christian hope for these things? Ps. 119: 49, 74, 81. Rom. 15: 4.
5. Why is the word of God a sufficient ground of hope?
6. What confirmation of his word has he given, and for what purpose? Heb. 6: 17, 18.
7. Are Christians ever said to hope in Christ? 1 Cor. 15: 19. Col. 1: 27. 1 Tim. 1: 1.
8. Why do they hope in Christ?
9. Is there any want of agreement between "hoping in God" and "hoping in Christ?"
10. How can you show this?
11. What are the effects of the Christian's hope? Ps. 146: 5. Rom. 5: 2, 5. 12: 12. 1 John 3: 3.

12. In the last references three different effects of hope are mentioned;—repeat them in your own language.

13. What persons besides Christians hope for salvation?

14. Why do they cherish this hope?

15. Will the hope of the wicked be realized or not? Prov. 11: 7.

16. What is said Job 11: 20?

17. What is meant by "giving up the ghost?"

18. Why is their hope compared to that?

19. What is said of the hypocrite's hope? Job 8: 13, 14.

20. What is a hypocrite?

21. What is meant by "his hope shall perish?"

22. Why is it compared to a spider's web?

23. How do you think a sinner will feel when he finds that all his hopes are blasted?

24. Can you show, from what you have now learned, that merely to *have a hope* is no certain evidence of piety?

25. Do you hope for salvation?

26. If you do, what is the foundation of your hope?

27. Are you ever disposed to pray as David did? Ps. 119: 116.

28. Who will be ashamed of their hope at the last day?

29. What are some of the evidences of a good hope?

30. Have you these evidences?

LESSON XXXVI.

JOY.

1. Is it our duty to be joyful? Ps. 66: 1. 68: 3, 4. 1 Thess. 5: 16.
2. In whom should we rejoice? Ps. 32: 11. Phil. 4: 4.
3. What is there in the *character* of God which should occasion joy?
4. In order to rejoice in the character of God, is it necessary that we love him?
5. Who are called upon to rejoice? Ps. 33: 1. 40: 16. 5: 11.
6. Why cannot a wicked man rejoice in the attributes of God?
7. Repeat Ps. 107: 22.
8. Mention some of the *works* of God on account of which we should rejoice.
9. What is written Ps. 97: 1?
10. What is meant by the "Lord reigns?"
11. Why should we rejoice because *he reigns?*
12. Is the *Word* of God a source of joy? Ps. 19: 8. 119: 14. Jer. 15: 16.
13. Why does the Word of God produce joy?
14. What effect was produced when Philip preached the *gospel* in Samaria? Acts 8: 5, 8.
15. What did those persons do to whom Philip preached? Acts 8: 6.
16. If they had not "given heed" to what he spoke, is it probable that they would have rejoiced?

17. Why cannot the wicked rejoice in the gospel?
18. Why can they not rejoice in the Word of God?
19. Does a Christian rejoice in the *worship* of God? Ps. 27: 6. 42: 4. 122: 1.
20. Do you take pleasure in the worship of God?
21. If a person do not rejoice in the worship of God in this world, is it probable that he will in the world to come?
22. Why can Christians rejoice in their *future prospects?* Luke 10: 20. Ps. 16: 11.
23. What are the future prospects of the wicked? Heb. 10: 27. 2 Thess. 1: 7—9.
24. What feelings should these awaken?
25. What are your future prospects?
26. Can you meditate upon them with pleasure?

LESSON XXXVII.

EXCUSES FOR REJECTING THE GOSPEL.

1. In Luke 14: 16, the Saviour gives an account of a man who made a great supper and invited many;—what did that supper represent?
2. Are religious blessings ever compared to a feast in the Old Testament? Prov. 9: 1—6. Isa. 25: 6.

3. What is meant by the "feast of fat things?"
4. What invitation did the man who made the "great supper" give? Luke 14: 17.
5. What blessings are sinners invited to in the gospel?
6. Can you show that these are blessings which they really need?
7. How were the invitations to the great supper treated? Luke 14: 18.
8. What was the excuse of the first?
9. If he had actually bought the land, do you think it was important for him to go and see it then?
10. If he had merely thought of buying it, and wanted to see it first in order to know its quality and value, would his excuse have been more reasonable?
11. What was the excuse of the second?
12. What is meant by "proving them?"
13. If you were going to buy oxen would you prove them before, or after you had bought them?
14. Was this second excuse reasonable or unreasonable, and why?
15. Are there many persons who make the claims of business an excuse for neglecting religion?
16. Is this right? Can you give the reason?
17. What was the third excuse?
18. Does love for their relatives sometimes prevent individuals from becoming Christians?
19. That is wrong;—can you tell why?
20. What does Christ say of such? Matt. 10: 37.

21. Who has done the most for us, our relatives, or Christ?

22. For whom then ought we to have the highest regard?

23. What was the true reason why the individuals invited to the great supper excused themselves from attending?

24. Do those who excuse themselves from coming to Christ have any disposition to come to him?

25. Is it respectful or not to reject the invitation of our friends without sufficient reason?

26. How then do those treat the Saviour who reject his invitations?

27. Have you rejected his invitations?

28. Have you any better excuse for so doing than those which we have now examined?

LESSON XXXVIII.

EXCUSES CONTINUED.

1. The excuse of some persons for neglecting religion is, that they are too young to attend to it;—is that a good excuse?

2. To become Christians, we must be sorry for our sins;—how can you show that children who think that they are too young to be Christians, are not too young to be sorry for their sins?

3. To be Christians, we must love God;—can you show that such children are not too young to love God?

4. Do children ever become Christians?

5. Can you mention some instances?

6. Do these instances show that those persons are mistaken who say they are too young to serve God?

7. Some persons excuse themselves by saying that the doctrines of the Bible are so difficult that they cannot understand them;—but is that the case with all the doctrines?

8. Can you show that they could understand and believe enough to save their souls if they were disposed to?

9. Are the *duties* of religion difficult to be understood?

10. Mention some of the duties which are essential to salvation?

11. Cannot they be easily understood?

12. What would you think of a person who should present as his excuse for not obeying the ten commandments, that they were difficult to be understood?

13. Is a disposition to obey God favorable to the discovery of truth?

14. What is said John 7: 17?

15. Many refer to the improper conduct of professing Christians as their excuse for not becoming pious;—is that a satisfactory reason?

16. If your brother or friend do wrong, is that any excuse for your doing so?

17. Because Judas was a traitor, did that make it right for Ananias to tell a lie?

18. How can you show that the improper conduct of Christians is no good excuse for rejecting Christ?

19. Some excuse themselves from embracing religion, by saying it is a very gloomy subject, and will make them unhappy. Suppose that for some crime you were sentenced to die, and unexpectedly you should be pardoned; how do you think you would feel when you received that pardon?

20. Through the gospel our sins are pardoned and our souls saved from eternal death;—what feelings do you suppose that occasions?

21. Suppose that a very poor man should come into possession of a large amount of wealth; would he be happy or unhappy?

22. By means of religion Christians come into possession of the riches and pleasures of heaven;—how are such prospects calculated to make them feel?

23. From the last three questions, do you learn that religion is a gloomy or a delightful subject?

24. Can you mention any other excuses?

25. How would you reply to them?

26. If you have not come to Christ, you have some reason for it;—do you think that reason will be considered satisfactory at the day of judgment?

LESSON XXXIX.

DEATH.

1. What is the language of David, 1 Sam. 20: 3?

2. What did he mean by saying "there is but a step between me and death?"

3. What is death?

4. What questions are asked in Ps. 89: 48?

5. What is meant by those questions?

6. What is the language of Joshua? Josh. 23: 14, first sentence?

7. To what solemn event does he allude?

8. Why does he call it "the way of all the earth?"

9. Are there any other passages which teach that death is the portion of all men? 1 Kings 2: 1, 2. Eccl. 8: 8. Ps. 90: 10. Job 4: 19, 20. Job 30: 23.

10. The sacred writers illustrate the shortness and rapidity of human life by making striking and beautiful comparisons;—can you mention some of them? 1 Chron. 29: 15. Job 7: 6. 9: 25, 26. Ps. 39: 5. 90: 5, 6. Isa. 40: 6, 7. James 4: 14.

11. Can you explain any of those comparisons?

12. May every person feel certain of his own death?

13. Can any one tell the precise time of his death?

14 It is true that you are to die, it is also true that you know not the time of your death; —hence, what great duty should you attend to immediately?

15. What is written Job 21: 23, 26?

16. What is meant by "dying in full strength?"

17. In what ways does death often come suddenly?

18. What constitutes preparation for death?

19. If we die unprepared for heaven, can we prepare ourselves after death? Eccl. 9: 10.

20. Why is it hazardous for you to delay making preparations till a future time?

21. What is said of the death of the righteous? Ps. 37: 37. 116: 15. Isa. 57: 1, 2. Phil. 1: 21, 23. Rev. 14: 13.

22. What is said of the death of the wicked? Prov. 11: 7. 14: 32.

23. What was the desire of Balaam? Num. 23: 10.

24. Do you wish to die the death of the righteous, or the death of the wicked? Why?

25. If you desire to die the death of the righteous, how ought you to live?

26. What is the language of Moses? Deut. 32: 29?

27. Why is it more wise to prepare for our "latter end," than to neglect such preparation?

28. Suppose that a person was going on a voyage to a distant country, and should make no preparation for his voyage;—what would you think of such conduct?

29. What can be thought of the conduct of

those who know that they must before long enter eternity, and yet neglect preparation for that event?

30. Have you made preparation?

LESSON XL.

THE RESURRECTION AND THE JUDGMENT.

1. Is the doctrine of a general resurrection taught in the Scriptures? Acts 24: 15. 4: 2. 1 Cor. 6: 14. 2 Cor. 4: 14.

2. Can you state in your own language the argument of Paul for the resurrection, contained in 1 Cor. 15?

3. What will be experienced by those who shall then be living on the earth? 1 Cor. 15: 51, 52.

4. What scenes may we suppose grave-yards will exhibit, where thousands of both the righteous and the wicked shall have been buried?

5. What important and solemn event will take place after the resurrection? Heb. 9: 27.

6. Who will be the judge? Rom. 14: 10. Acts 17: 31.

7. Why is Christ qualified to be Judge?

8. Who are those who will then be judged? Rev. 20: 11—13.

9. Will other beings besides the human family then be judged? 2 Pet. 2: 4. Jude 6.

10. Why will it be impossible for any individual to escape the judgment?

11. Shall we be judged for all the *pleasures* we have enjoyed? Eccl. 11: 9.

12. What effect should the recollection of this fact have upon individuals, when indulging in worldly pleasures?

13. Shall we be judged for all the *secret things* which we have done? Eccl. 12: 14. Rom. 2: 6.

14. Is it probable that many sins are committed which are never discovered in this world?

15. As these sins are all known to Christ, what disclosures will be made at the last day?

16. Shall we give an account of all the *idle words* we speak? Matt. 12: 36, 37.

17. What effect ought this truth to have upon our conversation?

18. Shall we be judged for the *motives* and *purposes of the heart?* 1 Cor. 4: 5.

19. On what principles will the judgment be conducted? Acts 17: 31. Ps. 96: 13. Rom. 2: 2.

20. What account of the final results of the judgment is given in Matt. 25: 34, 41, 46?

21. In the decisions of that day, will there be room for any one to complain of injustice?

22. How will the wicked feel on that occasion?

23. What will be the feelings of the righteous?

24. What will be the condition of the righteous after that period? Ps. 16: 11. Rev. 7: 15—17. 21: 4. 22: 3—5.

25. What will be the condition of the wicked? 2 Thess. 1: 7—9. Rev. 14: 10. 20: 14, 15. See lesson 6.

HINTS

ON THE

PRECEDING LESSONS.

HINTS ON LESSON I.

The numbers correspond with the numbers of the questions to which the hints refer.

1. The teacher should not consider any question as entirely disposed of, when the references appended to it are merely repeated by the class. He should explain those references, show their bearing upon the subject of the lesson, and, when they will admit of it, make a close application of them to the class.

If it is a question without references which the scholar has answered, the teacher should not pass on immediately to the next; but he should take up that question, make it the subject of remark, amplify and illustrate it to the best of his ability. He is requested to keep in remembrance *that one design of this book is, to suggest topics of conversation, and to assist in sustaining that conversation.*

Although the lessons are not long, yet they

contain matter enough to occupy the usual time allotted to sabbath-school instruction, if the plan of the book be carried out.

Analysis of the Lesson. The sinfulness of the human family, proved from the Scriptures, from the past history of men, from observation, and from personal experience. The "exceeding sinfulness" of their sin, shown from the fact, that it is the violation of a law which is holy, just, and good—a law in all respects perfect, and that it exhibits a disregard of the attributes of God. It ought to awaken penitential sorrow.

5. Illustrate from the pride, anger, jealousy and resentment which young children exhibit.

7. Speak of the sins of former generations—their thirst for power, their love of wealth, their mutual hatred, the oppression of the poor by the rich.

The history of some nations is a history of private and public wrongs, of civil broils, of the murder of monarchs, of gross licentiousness, absurd idolatry, and of devastating national wars, either for conquest or glory. Show the bearing which all this has upon the question.

10. Describe the feelings of an individual when struggling against temptation. Illustrate from the operations of conscience, which children and others experience, when they are doing, or are about to do, what they know to be wrong. The following story is in point. "An Indian, being among his white neighbors, asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The

day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that it was given him, he might as well keep it, he answered, pointing to his breast, 'I got a good man and a bad man here; and the good man say, it is not mine, I must return it to the owner; the bad man say, why, he gave it to you, it is your own now; the good man say, that's not right—the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say, no, no, you must not do so: so I don't know what to do, and I think to go to sleep, but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back I feel good.'"

HINTS ON LESSON II.

Analysis. The condemnation of men shown from God's disapprobation of their character—from the penalty of the law to which all transgressors are exposed, and from the positive declarations of Scripture. To be unconcerned whilst in this state of condemnation is highly unreasonable.

1. He is represented as hating, being displeased, angry, &c. on account of sin.

13, 14. Endeavor to impress upon the class the truth that *they* are condemned—that upon them the "wrath of God abideth." None are

justified in being unconcerned respecting their religious condition, unless they can prove beyond the possibility of a doubt that they are not condemned.

15. Show the anxiety which individuals in such circumstances experience, and the reasonableness of it.

21. Mention some of the popular reasons usually assigned for this indifference, and show their fallacy. See Luke 14: 16—24.

23. Exhort the class to repent of *their* sins, if they would be delivered from condemnation.

HINTS ON LESSON III.

The object of this lesson is to show, from the character of God, from the perfection of his government, from the consciences of men, and from the fact that they can present no satisfactory excuse for their sin, that their condemnation is just.

4. Speak of the influence which the partiality of corrupt judges, the pleading of lawyers, and the prejudice of juries, have.

10. Contrast the perfection of God's government, as it respects laws, impartiality of decisions, the proportion of punishment to crime, and the faithful execution of punishment, (except in case of repentance and reliance upon Christ,) with the imperfections of human governments.

12. Show that an enlightened conscience is

always on the side of truth. Its decisions coincide with those of God. If, then, the sinner's conscience condemn him, it furnishes proof of the justice of his condemnation by God.

19, 20. Mention some of their excuses for sin, and show their unsatisfactory nature.

HINTS ON LESSON IV.

The teacher should endeavor in this lesson to impress upon the class that their guilt and condemnation will be in proportion to the privileges which they disregard or abuse.

18. Show that the Bible—the Sabbath—religious worship—religious books—the Sabbath school, &c. are valuable religious privileges.

23. By his word, preaching, conscience, providence, and Spirit.

25. With reference to questions addressed directly to the conscience, the teacher must exercise his own judgment, whether to ask them, or make them the subject of conversation.

HINTS ON LESSON V.

7. Describe the feelings of such a person. He constantly fears detection and punishment.

8, 9. Explain the difference between character and reputation, and show that sin injures each.

10. He lost his original holiness and the favor of his Maker.

16. Speak of the various kinds of mental suffering which we experience.

17, 18. If all pain is either directly or indirectly the effect of sin, it follows that all the suffering occasioned by poisonous plants, venomous reptiles, ferocious beasts, storms, pestilences, famines, earthquakes, and the eruptions of volcanoes, must be traced to that source. If sin had not existed on earth, is it probable that these things would ever have destroyed human happiness as they now do?

19. Sin darkens the understanding, rendering it unable to discern spiritual things, perverts the will, alienates the heart from God, sets it in opposition to his character and law, and makes it the abode of deception and impurity.

21. Illustrate the hardening and progressive nature of sin. Burke, who used to murder men and sell their bodies for anatomical purposes, confessed that he could kill a man with as little feeling as a butcher kills an ox. It was not so with him at first. Repeated crimes had rendered him callous.

24. Show from these effects the odious nature of sin. It is the bane of happiness.

HINTS ON LESSON VI.

1. We are indebted for a knowledge of this doctrine to Divine revelation; and without

such revelation, it is not probable that the doctrine would have been discovered.

5, 6. Dwell particularly upon the fact, that the prosperity and adversity of men in this life are not in proportion to their good or bad character—that the righteous are frequently afflicted more than the wicked. Instance Job, Paul, (2 Cor. 11: 23—27,) Dives, Lazarus, and Christ: from which, infer a future state, where the wicked will be punished according to their deserts.

11. Illustrate what is meant by conditional promises. Show that some men do not comply with the conditions involved in the promises of pardon and salvation, and hence cannot expect the fulfilment of them.

17. You might here show that the loss of one sinner, or one class of sinners, is sufficient to establish the doctrine of future punishment. If it is consistent with God's character for one sinner to perish, it may be equally consistent with it for many to perish.

HINTS ON LESSON VII.

1. Repeat, or have the class repeat, the subjects of the preceding lessons, and from them derive an answer to the question.

2—10. Show from the natural darkness of men, their ignorance of their true character, condition, and danger, that they need a guide.

11, 12. The impenitent have made a wreck of their character and hopes of heaven. They are in as much danger of losing their souls as that sailor is his life. Other illustrations might be drawn, from a man floating down the rapids towards a cataract—from one who has been taking poison, (sin is poison,) or who is afflicted with a fatal disease. They need something done, in order to save them from death.

18. Specify some of the methods to which they resort to propitiate Deity, and save their souls—such as self-torture, human sacrifices, bathing in sacred streams, presenting offerings to idols, &c. Show the absurdity of such practices, and hence infer that the heathen need to have the way of salvation made known to them. They are unable to discover it by the light of reason.

23. In applying the lesson, show the class that if they are impenitent, they have lost *their* way, are in darkness, have made shipwreck of their souls, are condemned and polluted; and, therefore, need some method devised by which *they* may be led in the right way, have their minds enlightened, their condemnation removed, their hearts sanctified, and their souls saved.

HINTS ON LESSON VIII.

The object of this lesson is, to show, from the promises to Adam and Abraham, from the sacri-

fices and types of the Jews, from the prophecies, and from some declarations in the New Testament, that God had arranged a plan of redemption, and gradually developed it to the world.

The teacher should show the application of the various sacrifices, types, and prophecies referred to in the lesson, to Jesus Christ; and from them prove the previous existence of the plan of salvation through his sufferings and death.

HINTS ON LESSON IX.

2, 3. Compare the church to a building. It has an architect, foundations, and materials of different value and importance. 1 Pet. 2: 5.

4. Show the reasonableness of his having such a plan.

8—10. Another mode of stating the same truth. Human governments are always planned before they are carried into effect. Illustrate from the fact that our puritan fathers had a form of government, and the constitution of the United States was arranged, before they were adopted in practice. Thus with the government of God. His plans were all laid from eternity.

16—18. Explain the nature of voluntary acts, and remark upon the fact that the murderers of Christ were as free, as voluntary in that act, as in any act of their lives. Their guilt was not in the least diminished by God's eternal purpose

that his Son should be crucified, because in their conduct they had no regard whatever to the purposes of God, but were actuated solely by their malevolent passions. See Isa. 10: 6, 7.

22—24. If it were right for God to create a world, or send his Son to die, it was right for him previously to resolve to do so. The same is true of the salvation of some of the human family. If it is right for him to save them, it was right for him to determine from eternity to save them. The principle is this:—whatever it is right for God to do, it is right for him eternally to purpose.

25. When he has satisfactory evidence of being a Christian. Explain the nature of this evidence.

HINTS ON LESSON X.

4—7. These passages should be explained, at least so far as to bring out the prominent principle, that all that God has done towards the salvation of men was undeserved, and hence sprung from his mere favor.

11. He would probably have executed upon us "the fierceness of his anger." Illustrate from his treatment of the fallen angels.

12—16. The object of these questions is, to show that the love of God to man is not of that kind which springs from gratitude. We can render to God nothing but what was previously

his. Ps. 24: 1. 50: 10—12. Comp. 1 Chron. 29: 14, 16. We can confer upon God no favor, on account of which he will be under obligation to us.

17—19. God's love is not what is termed the *love of complacency*. It does not arise from his complacency in our character. We are sinful, and sin he hates.

20—23. Show that this is analogous to God's regard for us. It is awakened in view of our wretched, suffering condition. It springs from his benevolence.

HINTS ON LESSON XI.

Analysis. All men are condemned; hence, they cannot be saved on account of their good character. Neither can they make atonement for their sins by future obedience, by repentance, by self-torture, by liberal contributions for religious purposes, nor by the offering of animal sacrifices. The teacher should show the reasons of the insufficiency of these things, arising from the nature of sin, the character of the law and the character of God, and thence arrive at the conclusion, that the atonement for their sins must be provided by another.

3—6. Show the importance of *perfect* obedience to the law of God. Suppose that a teacher was to promise each of his scholars a beautiful present on condition that all the laws of the

school be perfectly obeyed for one month, and suppose some of the scholars should be guilty of only *one* violation of those laws; that would justly exclude them from the promised reward. They did not comply with the terms. The favor of God is promised on condition of entire conformity to his laws. One sinful act, word, thought or motive, is sufficient to prevent the performance of the promise. Now as no one on earth has yielded entire obedience to the divine law, therefore none are entitled to the favor of God and the rewards of heaven on the ground of personal merit.

11. In the preceding verses the apostle had proved that the Jews and Gentiles were all sinners; from which he derives the conclusion expressed in Rom. 3: 20, that none of them could be justified on account of their obedience.

HINTS ON LESSON XII.

The object of this lesson is to show that the atonement for sin was made by the shedding of Christ's blood, and that through the atonement God and men may be reconciled, sin pardoned, sinners justified, and the power of sin destroyed.

2, 3. Briefly repeat the considerations which were presented to your class in proof that men are justly condemned, and that they can furnish no atonement for their sin.

15. Missionaries have found that no truths are more effectual in the conversion of men, than the simple doctrines of the cross. After preaching a long time upon the truths of natural religion without effect, they have presented "Christ crucified," and soon found it to be the "power of God unto salvation."

18. Sorer punishment than to die *without mercy*.

23. "Christ crucified" was the weapon which he wielded so effectively. If this had been wanting, the effects which followed it would probably have been wanting also.

24. A judicious comparison of the *effects* of the two opposite systems might do good.

HINTS ON LESSON XIII.

The object of this lesson is to show that Christ, whilst on earth, was a man of sorrows. The teacher should enlarge upon the various events referred to in the lesson, and show their bearing upon this point. As the topic of the next lesson is the *mental* sufferings of Christ, it may be well, in order to avoid repetition, not to anticipate that subject in your present remarks.

8. As the proofs of his Messiahship arising from the fulfilment of prophecy, from his miracles, from the public acknowledgment of God at his baptism, and from the holiness of his charac-

ter, were clear and strong, he might reasonably have expected a different reception.

9. Matt. 22: 15—22. This plot was artfully contrived. The Pharisees and Herodians were of opposite parties. The question they proposed was a kind of test question. Had Christ answered it either negatively or affirmatively, one of the parties would have found occasion to accuse him. See his wisdom in his mode of disposing of it.

10—13. It was an additional aggravation that Christ was betrayed by one of his chosen friends, and by an act that was usually the token of affection.

18. They are willing to attend to anything rather than the service of the Redeemer.

25. Heb. 4: 15.

28. Specify various classes of the impenitent.

HINTS ON LESSON XIV.

The object of this lesson is to show the mental sufferings of Christ—the sorrows of his soul. The teacher should keep this prominently before his class.

5. It was an interview of the holiest with the unholiest being. Christ came to destroy the works of the devil, and it could not have afforded him any pleasure, but rather pain and disgust, that an attempt was made to seduce him to sin.

6—8. There are few things more trying than to have one's reputation maliciously assailed.

The Saviour was sensitive on this point, as well as we.

12. This must have been peculiarly severe to Christ. He had just performed a benevolent miracle. (State it.) To have that act attributed to satanic agency, and used as a proof of his alliance with Satan, could not have been otherwise than exceedingly painful, especially as one design of his miracles was to evince his Messiahship.

15—17. Be not satisfied with a mere reference to the event, but give as pathetic and forcible a description of all the circumstances as is in your power.

25. If Christ had died merely as a martyr, and not as an atonement, would he not have been as triumphant as other martyrs? Did he possess less patience or fortitude than they? Did the followers possess more firmness than the leader? The deep and awful anguish of his last moments plainly teaches that there was some essential difference between the nature of his sufferings and those of mere martyrs. Admit that he died as a sacrifice for sin, and the difference is accounted for.

HINTS ON LESSON XV.

10, 11. Speak of the frequency of sins of the tongue—of the difficulty of restraining ourselves from unguarded expressions, especially when

excited by ridicule, opposition, or other unkind treatment.

19. His miracles. Specify some which show his power. How easily he might have fled when those who were sent to seize him fell prostrate before him.

20. Angels on various occasions ministered to him. If he is worthy of their service, he is of ours. If it is their duty to wait upon him, it is ours also.

17—21. If Christ was under no obligation to come to earth and suffer, if while here he was holy and did not deserve suffering, if he could have destroyed all his enemies, and have escaped the pain and death which he endured, it follows that he did not suffer on his own account.

HINTS ON LESSON XVI.

13, 17. The death of Christ is accepted as a substitute for the punishment of every penitent believer.

18, 19. Sin is a debt only in a figurative sense. The payment of debts may be referred to as illustrative of the effect of Christ's death in releasing us from the demands of justice, but care is required lest the illustration be extended too far.

HINTS ON LESSON XVII.

1. Show how each of these references proves the pre-existence of Christ.

2. It is inappropriate to use such language with reference to a being whose birth in this world is the commencement of his existence.

8. Explain how it differs from *everlasting*.

13—21. The proof of Christ's divinity derived from his attributes is simple and forcible. It may be stated thus:—he who possesses Divine Attributes must be God; Christ possesses them, therefore Christ is God. This argument may be used with reference to each of the divine attributes ascribed to Christ.

20. The first one teaches that when he was on earth he was also in heaven. The language of the two last implies that Christ was then present to witness the *charge* of Paul; but Paul did not write those letters to Timothy till after the ascension of Christ. Of course, if Christ was then present, he was in heaven and earth at the same time.

22. Lafayette was once imprisoned. "In the door of his little cell was a small, very small hole cut. At that hole a soldier was placed day and night to watch him; all he could see was the soldier's *eye*, but that *eye* was always there! Day and night, every moment, when he looked up, he always saw that *eye*. Oh! he says it was dreadful! There was no escape, no hiding; when he lay down and when he rose up that *eye*

was watching him!" The *eye* of Christ is constantly fixed upon the sinner.

Mr. Catlin states that Indians will not have a portrait in their wigwams, because, say they, "Its eyes are open and constantly *looking at us in the dark*, and we can't sleep." The eyes of the Lord are in every place, &c. Prov. 15: 3. If I say, Surely the darkness shall cover me. Ps. 139: 11. The Lord neither slumbers nor sleeps. Ps. 121: 4.

HINTS ON LESSON XVIII.

8. Notice 1, that the same phraseology is employed by God and Christ in the quotations from Jer. and Rev. expressive of "searching the hearts and trying the reins." Notice 2, that the manner in which this language is introduced into the Rev. seems to imply a reference to one of whom the same qualities had been predicated before. "All the churches shall know that *I am He who searcheth* the hearts," &c., appears to be equivalent to saying, "I am He who saith by the prophet, 'I search the heart,'" &c. It furnishes a proof of identity between the two.

14. He was favorably impressed by the external appearance of Eliab, by his countenance, form, size, &c.

18. Specify some of the thoughts, feelings, desires, &c., which you may suppose your class to possess, such as conceited selfish, covetous, anx-

ious, fearful, doubting or complaining thoughts; represent them as all being known to the Saviour.

19. Remark upon the importance of purity of heart, watchfulness over our thoughts, feelings, &c.

20. Omniscience is an important qualification for the Judge of the universe.

21. Enforce *immediate* repentance.

HINTS ON LESSON XIX.

5, 6. The prophets speak of them as the works of Jehovah. They refer to them as evidences of the greatness and Omnipotence of Jehovah. If now an inferior being created the world, then the language of the prophets is adapted to lead into error.

7. The works of creation afford sufficient evidence of the existence and attributes of one Supreme Being, to render the heathen inexcusable for the neglect of his worship. Hence the language of Paul, Rom. 1: 19, 20. But on the supposition that creation is the work of a subordinate being, performed either by his own or by the delegated power of another, how could Paul use such language? Can a subordinate, finite creature perform works which shall be the evidence of "eternal power and godhead?"

10. When on earth he restored the dead to life: Lazarus; widow's son of Nain; daughter

of Jairus. If it be said that this was no proof of Divinity, because the apostles had power to raise the dead; the reply is, that the power of the apostles was derived from Christ: this was evinced by their performing miracles in his name. But Christ effected miracles by his own power. He did not perform them in the name of another.

23. Dwell upon the benefits which the spiritual presence of Christ imparts to his followers in these different circumstances.

HINTS ON LESSON XX.

2. To say, as some do, that "the Word" means an attribute, is to say that an attribute is God; than an attribute was made flesh and dwelt among us, &c.

3. If John, in other places, speaks of Christ as the "Word," that renders it probable that he refers to Christ in John 1: 1.

5—7. As to his human nature, Christ descended from the fathers, but in his more exalted nature he was "God over all blessed forever."

15. The word "God" is not in the original Scriptures in Acts 7: 59.

19. The early Christians were denominated as those who "called on the name of the Lord." Pliny, in a letter to the emperor Trajan, says, "They, i. e. the Christians, were accustomed on a stated day to assemble before sunrise, and to

join together in singing hymns to Christ, as to a deity."

23. If Christ is not in the highest sense Divine, then the New Testament is adapted to lead us into idolatry; because Christ is there presented as an object of worship.

24. One object of this and the preceding lessons on the Divinity of Christ is, to enable the teacher to show the dignity and meritorious character of his sacrifice. This object the teacher should keep prominently in view.

HINTS ON LESSON XXI.

2. Present in your own language the argument of Peter.

7. Great wickedness, if repented of, affords no barrier to special favor. Frequently the greatest sinners become the most eminent Christians. Paul, John Newton, and John Bunyan, are examples. Where sin abounded, grace superabounded. Though Mary had been a wicked woman, yet, now that she had repented, Christ conferred upon her the privilege of having the first interview with him after his resurrection.

8. If we desire the presence of Christ, we must seek it earnestly.

9. Specify some of the ways by which the Lord may be sought—by prayer, reading the Scriptures, attending the public means of grace,

&c. Dwell especially upon the importance of seeking him *with all the heart*.

13. Certainly not; because the Scriptures foretold his sufferings and death; hence they would have regarded the events which had occurred, as so many proofs of his Messiahship. Instead of being doubtful and sad, their confidence in Christ would have remained unshaken.

20. They had sensible demonstration. They saw, heard, and handled him. But we have the evidence of their testimony. In the case of Christians, the hope of immortality which they cherish is evidence of Christ's resurrection, because such a hope could not have been enjoyed if Christ had not risen. See 1 Pet. 1: 3. 1 Cor. 15: 17.

19. They repeatedly taught the doctrine, which they would not have done if they had not believed it.

HINTS ON LESSON XXII.

2. Applied to Christ, Eph. 4: 8, 9.

5. It was day; the disciples were present, conversing with him. When they were intently regarding him,—when his hands were raised and he in the act of blessing them, and when there was no possible room for deception, he ascended from them. Besides, five hundred were too large a number to be deceived.

14. When the loss of property, or the bereave-

ment of beloved relatives, is the means of conversion.

20. His being at the right hand of God is expressive of his great power and glory.

21. From the references to the preceding question, it is evident that Christ is able to overcome all his enemies and bring off his church victorious.

HINTS ON LESSON XXIII.

The object of this lesson is to show the reality and importance of a change of heart, from various considerations derived from the natural character of men, from the feeling which they cherish towards God and the duties of religion, from the history of the early Christians, and from the effects of the gospel among the heathen.

13. Describe Paul's character before and after his conversion.

17. Describe it. See Rom. 3: 10—18; which is true also of heathen at the present day.

19. The history of missions to the Karens and to the Sandwich Islands will furnish striking cases. Show the contrast in their character before and after embracing Christianity.

Make a close application of the subject to the unconverted members of the class.

HINTS ON LESSON XXIV.

11. Because they are so insensible.

12. The love of God and of Christ, their own character and danger, the spirituality and holiness of heaven.

15. The Holy Spirit. Speak of the importance of praying for its influence, to bless the labors of the Sabbath, both in the pulpit and in the sabbath-school.

22. The appointed means of grace, both public and private, are the ordinary medium through which God communicates those influences by which men are savingly benefited. Hence, the doctrine of the lesson affords no excuse for the neglect of those means, but, on the contrary, furnishes strong encouragement for the faithful employment of them.

HINTS ON LESSON XXV.

The object of this lesson is to aid the teacher in showing that the reason why men do not come to Christ is because of the opposition of their hearts—because they are not inclined, not willing to come; and that in conversion the Spirit of God does not impart any new power or faculties of which they were previously destitute, but removes this opposition,—changes their inclination,—so that they become disposed to be the followers of the Saviour.

19. Because their inability is entirely owing to their bad state of heart. They will not come.

22. They are free agents. They refuse voluntarily, hence their refusal is sin. It would not be sin if they acted from compulsion.

23, 24. The Holy Spirit applies truth to the heart, and makes it effectual to the removal of the sinner's natural opposition. It changes his inclination, so that he is disposed to love and follow Christ, whereas before he was disposed to follow sin. But the *precise mode of the Spirit's operation* in effecting this change, is a subject with which we are not acquainted. It has not been revealed to us.

HINTS ON LESSON XXVI.

1, 2. Describe the feelings of a convicted sinner, and illustrate from what were probably the feelings of the hearers of Peter.

6. Speak of the importance of being in a spiritual state of mind when reading the Scriptures, in order to understand them.

7. By the assistance of the Spirit, Christians endure afflictions, resist temptations, overcome difficulties, and persevere in the performance of duty.

14, 15. Explain what is meant by "the flesh," and show the difference between "walking after the flesh" and "walking after the Spirit."

18. Regeneration is the commencement of

the christian life, sanctification is its perfection; regeneration is instantaneous, sanctification progressive.

25. See also Acts 5: 3, 4, where a lie told the apostles was said to be a lie to the Holy Ghost.

The teacher should not fail to make a close application of the lesson to his class. This might be done either at the close, or during the progress of the questions.

HINTS ON LESSON XXVII.

The object of this lesson is to show that repentance involves a sense of guilt, sorrow for sin, confession, and entire reformation.

11. Godly sorrow worketh a repentance which will never be regretted, i. e., no one will ever be sorry that he sincerely repented of his sins, for such repentance will result in his salvation.

12. Paul, Bunyan, Baxter, and all other instances of true piety, furnish examples.

21. Speak of the importance of complete reformation of character to constitute genuine repentance.

22. He urges reformation.

23. The same.

27. A feeling of guiltiness, sorrow for sin, confession of it, and a turning from it.

28—31. These questions can be asked during the progress of the lesson, in connection with their appropriate subjects, if the teacher prefer.

In some classes, that would be the better course. Address them to those persons to whom they may be most appropriate. See Hints on Lesson IV., 25.

HINTS ON LESSON XXVIII.

Advert to the various considerations contained in this lesson, which show the importance of repentance, as motives to enforce it upon your class. Remember that if they do not perform this duty they must perish forever! Solemn thought!

HINTS ON LESSON XXIX.

2. Refer to the different attributes of God, and show that we ought to believe that he is possessed of these attributes—that he is that great God which the Scriptures represent him to be.

3, 4. Impress upon your class their obligations to believe the whole revelation of God—all the doctrines, promises, and threatenings of the Scriptures.

5. Because there is abundant evidence of their truth.

16. Treating him as if he were a liar. The word of a liar we do not believe; if therefore we do not believe God, we treat him just as we would a liar.

HINTS ON LESSON XXX.

4. We ought of course to believe all that the Scriptures teach concerning him. Refer to various things asserted of him in the Bible, as his dignity, offices, humiliation, and works, but especially to his being the appointed SAVIOUR.

6. Their views of him may be ascertained from their sermons and epistles.

7. For the opinions of the Jews, see John 8: 48, 52, 59. Matt. 9: 3. 26: 65, 66.

10. Saving faith is expressed in various phraseology in the Scriptures. It is "coming to Christ," "trusting" in him, "receiving" him. When a person renounces the world, takes Christ for his portion, and sincerely devotes himself to his cause, he is then a believer—a disciple.

Faith in Christ can be illustrated better than it can be defined. Illustrations are sometimes drawn from a drowning man seizing a rope that is thrown him; or from a man hanging from a precipice, letting go his hold and falling into the arms of a person below, who is able to save him, 2 Sam. 24: 14; or from a person afflicted with a fatal disease, who takes a remedy that is offered him, Num. 21: 7—9; or from a person who throws himself upon the mercy of his monarch, like Esther going into the presence of Ahasuerus as the only hope of saving herself and nation. Esth. 4: 16. 5: 2.

22—26. Many of the questions in this lesson

will admit of a practical application. The teacher should make this application. Impress upon your class that without faith they cannot enjoy any of the blessings here referred to.

HINTS ON LESSON XXXI.

5. "Justification is that judicial act of God, by which a believing sinner, in consideration of the merits of Christ, is released from the penalty of the law, and is declared to be entitled to heaven."

8. Because their obedience is imperfect. They do not obey the law in all points.

14. They renounced the doctrine of justification by grace. They did not trust in the gratuitous mercy of God for pardon and salvation.

25. Speak of the disappointment which the self-righteous will meet at the last day.

As many of the references in this lesson are argumentative, the teacher should make himself acquainted with the train of reasoning in the connection where they are found.

HINTS ON LESSON XXXII.

4. By the wonderful miracles which he performed before their own eyes, and by his constant faithfulness to the patriarchs, God had given

them abundant evidence of possessing the ability and the intention to fulfil his promise of bringing them into the land of Canaan. Hence the great guilt and provoking nature of their unbelief.

7. Refer to the explanation given of this in the 16th hint of the 29th lesson.

19. See Lesson XXV., questions 14 and 15.

The great *guilt* of unbelief may be shown from its various consequences as specified in this lesson. See questions 8, 10, 18, 19, 20, 22. A just God would not connect such penalties with a trifling offence.

HINTS ON LESSON XXXIII.

5. The best of men are sinners.

6—8. See the principle contained in the reference to question 11.

11, 12. Speak of our obligation to imitate his example and follow his instructions.

14. Pride is apt to make a person imagine he knows more than he really does. It prevents him from asking questions, for fear of exposing his ignorance.

23. Show the effect of pride in preventing individuals from following Christ.

25. By cultivating a deep sense of our imperfections and of our dependence upon God.

HINTS ON LESSON XXXIV.

The object of this lesson is to show, from the character of God, from the temporal blessings which he has conferred upon us, from the gift of his Son, and from the consequences of performing the duty, that we ought to love God. The evidences of love towards him are, pleasure in meditation upon his character, love for his word, affection for Christians, and a disposition to obey his commands.

3, 4. Present the wisdom, the holiness, the benevolence, and the compassion of God, as motives for loving him.

6. None but sinful beings could withhold their affection from such a perfect character.

8. Specify some of these, as the great variety of beasts, birds, fish, and fruits, which may be used for food—the different kinds of materials for clothing, as silk, cotton, linen, woollen, fur, &c. There are many things not essential to our existence, but which greatly increase our happiness, as sounds, odors, beautiful flowers and pleasant landscapes, the regularity of the seasons, and of day and night. We are indebted for a large amount of our enjoyment to the senses of sight, hearing, taste, touch, and smelling. All these evince the benevolence of God.

9. Give special prominence to the love of God as manifested in the gift of his Son.

11. He is our Creator, Preserver, and Redeemer. He holds in us the right of ownership.

All our powers of body and of mind are his; we are, therefore, under the highest obligation to devote them to his service. We should love him to the full extent of our ability.

29. Neutrality impossible. Matt. 12: 30.

HINTS ON LESSON XXXV.

2, 3. A glorious resurrection, successfully passing the ordeal of judgment, dwelling in the presence of God, being made conformable to his holy character, freedom from all sorrow, and the possession of perfect and eternal bliss, are the objects of the Christian's hope.

8. Because of the evidence which they have, that he is the appointed Saviour, that he has made atonement for sin, and that he is both able and willing to save all those who put their trust in him.

14. Show the various grounds of the hope of the wicked; as their good character, erroneous views of the mercy of God, intentions of future repentance, a misunderstanding of certain passages of Scripture, which are used as proofs of the final salvation of all men, &c.

20. The word "hypocrite" is derived from the Greek, and in that language signifies a playactor, one who personates the character of another—a dissembler, one who pretends to be what he is not. Hence its application to a deceiver in religion.

24. The prevailing custom of denominating converts as those who *have obtained hope*, is adapted to give wrong impressions, and do injury. It implies that the distinguishing characteristic of a Christian is the possession of a hope; and this, as we have seen, is not true, for the wicked possess hope of some kind also.

29. Specify some of the evidences of piety, and show that the hope of the pious will not *make ashamed*—will not disappoint them.

HINTS ON LESSON XXXVI.

Analysis. Our duty to be joyful. We should rejoice in the character, the works, the sovereignty, the word, and the gospel of God. To do this, we should love him. Christians can rejoice in the worship of God, and in their future prospects; the wicked cannot.

3. Refer to the several attributes of God, and show why each of them should be an object of joy. Illustrate. Suppose you had a father or friend who was very wise, powerful, virtuous, and benevolent, would you not rejoice in each of these traits of character? So we ought to rejoice in each of the attributes of God.

6. In the first place, because his "heart is not right;" he does not love God; and in the second place, because the attributes of God are arrayed against him.

8. This question opens a wide field for re-

marks. We should rejoice in all the works of God—in the music of birds, the fragrance of flowers, the beauties of the rainbow, the variety of the seasons, the towering mountain, the sublimity of the rolling ocean, the grandeur of the firmament, in our wonderful existence, but especially in what he has done for man's recovery from the fall.

11. Because, being infinitely wise, just, and benevolent, his government will be conducted in the best possible manner. He can neither err nor be unkind. Shall not the Judge of all the earth do right? And ought we not on that account to rejoice?

12. Refer to some of the doctrines and promises of the Bible, which are adapted to promote joy.

17. By their rejection of it, it becomes to them "the savor of death unto death."

18. Because it abounds in awful threatenings against them.

22. See hints 2 and 3 on lesson XXXV.

25, 26. Enforce upon your class the truth, that if they cannot now rejoice in the character, works, sovereignty, Word and gospel of God, they need a great change to prepare them for heaven.

HINTS ON LESSON XXXVII.

The object of this and the following lesson is to enable the teacher to show the fallacy of

various excuses for rejecting the offers of the gospel.

5. Through the gospel we obtain the forgiveness of sins, reconciliation with God, good hope through grace, religious joy, the victory over death, deliverance from hell, and possession of the glory and the bliss of heaven.

6. Sinners are destitute of the blessings just specified, and always will be, unless they accept the invitations of the gospel. That they need them, is evident from the fact, that without them they can be happy neither here nor hereafter.

16. Certainly not, because, first, God commands them to do otherwise, (see Matt. 6: 33;) and second, they neglect things of the greatest, to attend to those of minor importance.

22. They did not want to attend.

23. As the blessings which Christ offers were purchased by his death, to reject those blessings exhibits a disregard of his death. It is ingratitude of the deepest dye.

The teacher should not anticipate the excuses contained in the next lesson.

HINTS ON LESSON XXXVIII.

1. Any child who is old enough to make this excuse, is old enough to become a Christian.

2. When detected in doing wrong, they feel unhappy. Ask the scholars if this is not the

case with them, and then show that as they are old enough to be sorry for disobeying their parents, they are old enough to be sorry for disobeying God.

3. If they are old enough to love their parents, brothers, and friends, *because of their relationship to them*, they are old enough to love God.

4. If any satisfactory cases have occurred, which the class are acquainted with, perhaps it would be well to allude to them.

13, 14. If two men, the one pious, the other wicked, of the same degree of talent and education, were to commence the study of the Bible, the former would be more likely to arrive at the truth. A religious state of mind is peculiarly favorable to the discovery of religious truth.

17. Because Arnold betrayed his country, Washington would not have been justified in following his example.

24. Mention others, which some of your class would be likely to make, and show their fallacy.

HINTS ON LESSON XXXIX.

4, 5. In the Scriptures, the interrogative form of speech is sometimes used by way of emphasis or intensity. It increases the strength of an assertion. Hast thou an arm like God? or canst thou thunder with a voice like him? Job 40: 9.

10, 11. Take up these figures separately, and show their beauty and force.

14. Dwell upon the *uncertainty* as to the time of death. This is one of the most solemn parts of the subject. We may live twenty years longer—we may not live twenty minutes. We are like an individual attempting in a dark night to cross a river upon the ice, when that ice is full of holes in every direction, but which the darkness prevents from being seen. He is in danger every moment, and knows not but the next step he takes may be his last.

17. If any sudden deaths have occurred with which the class are acquainted, it would be well to refer to them as illustrations.

21, 22. Describe the contrast between the death of the righteous and the wicked, in your own language.

Let your manner of teaching correspond with the solemnity of the subject. Remember that before long both you and your class must experience this great change.

HINTS ON LESSON XL.

1. See the closing hint on the last lesson.

2. Be prepared, in case your class should hesitate to answer, to give a brief analysis of Paul's argument.

4. Here is an opportunity for solemn and impressive description. Some cities have vast catacombs or cemeteries, where thousands and millions have been interred. What solemn

scenes will they exhibit at the last day—relatives parting from relatives, the righteous separating from the wicked, &c.

7. He is Omniscient, and hence is acquainted with the deeds and characters of all men. He is Just, and therefore will be perfectly impartial.

8. If your class are children, call attention to the fact, that the small as well as great were seen. The book of the law, of the world's history, of conscience, of memory, &c. will be opened.

Impress upon your class that they must individually be judged for all *their* pleasures, secret things, idle words and intentions, or motives. Make an application of each of these points in connection with the question which alludes to them.

15. Specify various secret sins, and describe the shame and dismay which must attend the disclosure of them.

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